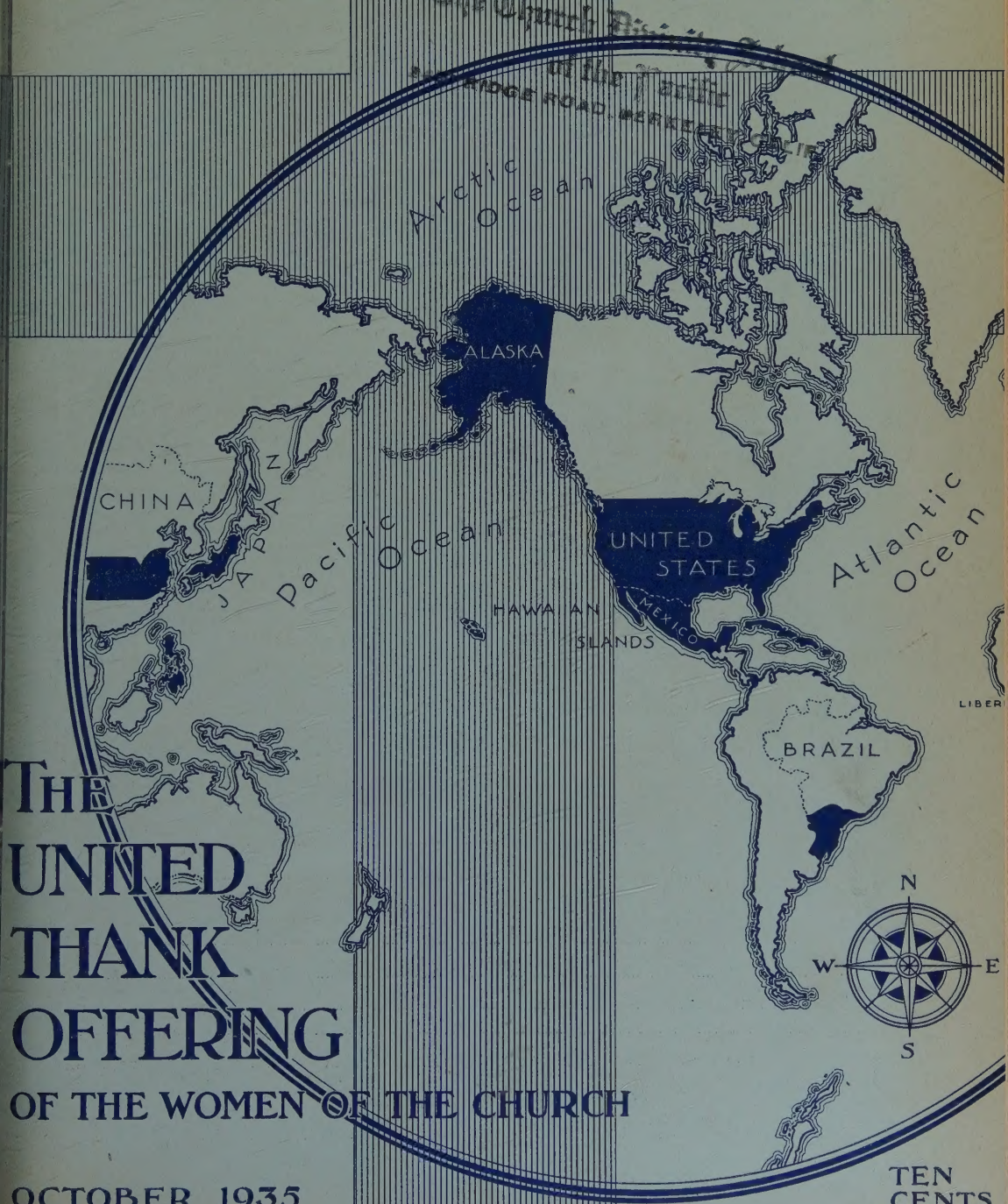


THE SPIRIT OF MISSIONS



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OF THE WOMEN OF THE CHURCH

OCTOBER 1935

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. C

October, 1935

No. 10

UNITED THANK OFFERING NUMBER

CONTENTS

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"A Power in the Hands of Christ".....	<i>The Rt. Rev. James DeWolf Perry</i>	434
Missionary Facts from Many Lands.....		435
The U.T.O. in the Life of the Church.....	<i>Grace Lindley</i>	437
"I Thank My God This Day. . ."	<i>Angela Cross</i>	441
"Whose Service is Perfect Freedom".....		443
Field Work: A Pioneer W.A. Enterprise.....	<i>Edna Beardsley</i>	451
Pictorial Section		455
"Gifts Inspired by Thankfulness".....	<i>The Rt. Rev. Philip Cook</i>	455
The National Council Proposes Threefold Plan for Missionary Restoration.....		456
Recent Trends in Training Church Workers.....	<i>Adelaide Teague Case</i>	459
U.T.O. Aids Work With Women Students.....	<i>Leila Anderson</i>	461
Why Missions? VII. Worship and Missions.....	<i>Marguerite Ogden</i>	464
The Forward Movement.....		465
Sanctuary: The United Thank Offering.....		466

THE NATIONAL COUNCIL

National Council Meeting.....	467	Christian Social Service.....	474
DEPARTMENTS		Publicity	475
Domestic Missions	470	Field	476
Foreign Missions.....	471	AUXILIARIES	
Across the Secretary's Desk.....	471	The Woman's Auxiliary.....	477
With Our Missionaries.....	472	Suggestions for Promoting the U.T.O....	477
Religious Education.....	473	U.T.O. Publications	477
		A Quiet Day for Prayer.....	478

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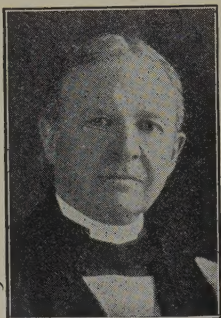
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"A Power in the Hands of Christ"



A United Thank Offering Message from the Rt. Rev. James DeWolf Perry

THE UNITED THANK OFFERING by the women of the Church has become in recent years a constant factor in the support of Missions. Like every act of free will it is prompted by a sense of obligation. Like every act of personal devotion it brings the giver into loving relation with her Lord. When one remembers the Eucharist at every General Convention when the gifts of three years are laid upon the Altar, the offerings glow with sacrificial meaning. When one looks out upon the field and upon the host of missionaries whose service is thus maintained, the offerings are seen to be so many living instruments of power put into the hands of Christ the Redeemer of the world.

A handwritten signature in dark ink, reading "James DeWolf Perry". The signature is fluid and cursive, with a large, sweeping initial "J".

Presiding Bishop

Michaelmas, 1935

The Spirit of Missions

VOL. C, No. 10

OCTOBER, 1935



Missionary Facts from Many Lands

THE REV. CAMERON F. McRAE of the Diocese of Shanghai has completed thirty-five years of service in the China Mission. He is one of a group of seven Virginians who went out to the Orient in 1899-1900.* He has nurtured two Chinese congregations and brought them to self-support. Here is another fruit of his ministry. Years ago in an outstation in Kiading under Dr. McRae's care there was a Mr. Tsang and his family, nearly destitute. He moved to Shanghai where a Chinese friend allowed him, with his wife and children, to live in a tumble-down house which had recently been bought and added to the Grace Church Compound. After many vicissitudes Mr. Tsang succeeded in establishing himself in a small way in the candy business, which as the years went on, prospered exceedingly, so that now he finds himself in very comfortable circumstances. For some years, in addition to his contributions at Grace Church, he has made an annual contribution towards the expenses of his old church in Kiading.

Last summer he told Dr. McRae that he wanted to support a Biblewoman who should work among his old friends and neighbors. The woman he selected was trained in the Bible School of the Woman's Union Mission. She is to live in Mr. Tsang's old family home with the widow and children of his brother. Mr. Tsang has fitted up two of the rooms as guest room and preaching hall.

*The others were the Rev. Benjamin L. Ancell, the Rev. James J. Chapman, the Rt. Rev. H. St. George Tucker, the Rev. J. A. Welbourn, Dr. E. L. Woodward, and Dr. Rudolf B. Teusler. A Virginia woman, Miss Clara J. Neeley, brought the total number up to eight.

A SERVICE COMMITTEE on the United Thank Offering has been organized by Mrs. Frank A. Holladay, U. T. O. Custodian in the Diocese of Southern Virginia, to give the wives of officers and men in the various branches of the United States military and naval establishments, an opportunity to participate in this offering. These women because of their husbands' occupation move frequently and are unable to maintain any settled parish connection. It is hoped that this new committee will fill this lack, at least so far as the United Thank Offering is concerned. Service women in addition to participating in the offering are asked as soon as they move to a new station, to make an effort to enlist other service women, not already members of some parish or diocesan group, to join this committee. Mrs. Roswell H. Blair has been appointed custodian of the group, and service women interested in having a part in the committee's work are asked to communicate with her at 323 Euclid Avenue, Long Beach, California.

MIRACLES ARE still with us. The Rev. H. S. Wei, rector of All Saints' Church, Shanghai, tells of baptizing an old man who was blind and could only distinguish between dark and light. After baptism his sight returned. He now can see objects and "men walking as trees" going around in streets without a guide. His wife also was blind. One of their relatives who is a Christian asked for prayers for her and that she be instructed in the Christian truth. A week after this her life was ebbing away almost to the

point of death. Mr. Wei baptized her. Life came back to her and she lived for three months more with a peaceful heart and quiet mind. One night she smelt the odor of roses. The members of the family searched for the flowers but could find none. They smelt the odor also. The aged sick lady said, "The Lord is coming to take me into His home; wash my body, I am going to my home." Then, looking around as if she could see, and noticing her daughter was not at her bedside, she prayed to God to defer her departure to the next morning. The prayer being ended she looked happy and cheerful and told the family to go to bed. She died the following morning, when her daughter came to her presence, with such serenity and peace as had not been witnessed before by all her relatives. This death scene induced two of her relatives to become inquirers. "The Lord is God indeed!" they say.

BISHOP ROWE was not the only Bishop bringing blessing to scattered folk in Alaska this summer. Bishop Bentley left Nenana alone in his small open boat, *Discovery*, for a journey down the Yukon and up the Koyukuk.

After a ten-days' visit to St. John's-in-the-Wilderness, Allakaket, he journeyed up the Koyukuk, ministering to scattered Indians and white people, and thence down the Yukon to Anvik. Of this visit he says:

The boarding school at Anvik has been closed because of drastic cuts in the budget. In compliance with instructions, the Rev. H. H. Chapman began early in the spring to arrange for the removal of the children under his care. Many of them were returned to their own homes. Some of those who were homeless, except for the mission, were placed in the homes of friends and neighbors. Others, who needed medical care, were sent to the Government hospital at Tanana. One of the larger girls, Alberta, daughter of Isaac Fisher, for many years the faithful interpreter and friend of the mission, went to Tanana as a student nurse in the Government hospital, joining her sister who had entered this service a year ago.

Six children were sent to St. Mark's Mission, Nenana.

The story of the boarding school at Anvik is little short of heroic. For forty-eight years it had cared for the native children of that region. When the news of the closing of the school reached Anvik it cast a pall over the whole community. The one bright spot in an otherwise dark picture is the fact that Mr. Chapman, who for many years has kept close to his duties connected with the school, will be free to make more frequent visits to our people in the surrounding villages and camps. Already there have been signs to indicate that such a ministry will bear rich fruit. The congregation at Anvik has come forward and shown beyond doubt its eagerness to help and co-operate in every way for the carrying on of the work.

Bishop Bentley spent two weeks at Anvik, visiting the Indian people scattered along the river at their fish camps.

After spending a night with a trader at the lower mouth of Shageluk Slough, there was a baptism and the celebration of the Holy Communion for the Indian people in that region. At Shageluk Village, services were conducted and two young women were confirmed. At Hologchaket there was a baptism and confirmation attended by every person in the community. As the *Discovery* proceeded up the Slough towards the Yukon, two girls were confirmed in a fish camp and stops were made to visit people who were out for the summer fishing.

THE BOYS' Day School in Soochow, China, has had an unusual twenty years' history. In the whole time of its existence not a day has been lost by reason of civil wars, unrest following the May 30, 1925 incident, the general closing of foreign-directed institutions in 1927, the Japanese crisis of 1932, or for any other cause. Throughout these troublous years the numbers of teachers and students have been maintained to near-capacity. An anniversary fund is being accumulated for the school's contribution to its own housing plan. The present quarters are rented.

Hear Bishop Hobson on the Forward Movement in Church of the Air, October 20 at ten a.m. over Columbia System

The U. T. O. in the Life of the Church

Idea of a consecrated Churchwoman translated
into action through forty-six years continues
to have value for today and the days to come

By Grace Lindley

Executive Secretary, Woman's Auxiliary to the National Council

ONE DAY, more than forty-five years ago, among the letters the postman brought to Miss Julia C. Emery, the Secretary of the Woman's Auxiliary to the Board of Missions, was one from Mrs. Richard H. Soule making a suggestion upon which Miss Emery acted. That was the beginning of the story of the United Thank Offering.

The Woman's Auxiliary to the Board of Missions, created in 1871, had held two general Triennial Meetings and was to hold another in October 1889. Mrs. Soule suggested that the offering to be made at the Corporate Communion held during the meeting should be a more adequate gift than those made at the two former meetings. Being practical as well as idealistic, she also suggested that Miss Emery should announce in *THE SPIRIT OF MISSIONS* a month before the meeting the objects for which the offering would be used and the amounts needed. Miss Emery therefore proposed a gift of two thousand dollars—one-half to be used to send Miss Lisa Lovell as missionary to Japan and one-half to build a church at Anvik, Alaska.

The story of the offering has not always been one of success and this first effort was rescued from failure only by special gifts made later in the day to supplement the offering presented at the service. But far more important than the figure was the fact that the United Thank Offering had been begun. From the service in the Church of the Holy Communion, New York, in 1889, to the service in the great auditorium in Atlantic City in 1934 the offering has been prepared for and its effect felt throughout the Church.

The two objects chosen at first have been repeated over and over again through the years—persons and buildings. Interest from the income of the next two offerings paid the salary of the Bishop of Alaska. And at the time when the Church was increasing its responsibilities by undertaking work in new fields such as the Hawaiian Islands and Latin America the Offering of 1898 was given to send fifty women to the mission field. The human interest came first but a quick realization of the need for equipment followed. The Offering of 1901 was given to the Missionary Bishops to use in building churches and houses and buying sites for needed buildings.

Salaries were a part of the budget of the Board while buildings were specials. It is therefore interesting to note that in its history the offering has been given for both the budget and specials, a very natural procedure for an Auxiliary which claimed "that it existed not only to help the Board fulfill what it had undertaken, but also to enable the work in the mission field to grow by supplementing what that Board had promised."* Since 1904 the largest part of each offering has been given for salaries, although as a rule certain sums have been set aside for buildings.

Besides the two, personalities and equipment, the offering has helped to create certain phases in the work of the Church. The first gift to the Church's Mission must be the human instrument, but to say that does not say it all. What kind of persons should be sent? Is it enough to find those with many desirable qualities and a willingness to go? Those

**A Century of Endeavor* by J. C. Emery, p. 249.

U. T. O. Poster

THE cover of this issue has been reproduced as a poster, 12 x 18 inches, in two colors printed on heavy blue paper. The poster, of course, is without the name THE SPIRIT OF MISSIONS and the date and price of the magazine. Priced at ten cents each, the poster is within the reach of every parish, so, as the edition is limited, send a dime for one now to the Church Missions House Book Store, 281 Fourth Avenue, New York. Prominently displayed it will create and sustain interest in this great offering.

most eager to be sent are often those most conscious of the need for training. From early days, but growing stronger through the years, there has been insistence on careful training as well as careful choice, so that now every offering is given not only for the support of women in the "missionary enterprises of the Church," but also and first for "training" before they undertake those enterprises.

Another use of the offerings has been to emphasize the justice of caring for retired workers, so that beginning with the Offering of 1922 a tenth of each gift has been set aside as a permanent trust fund for retiring allowances.

Following these guiding principles, the importance of persons, of persons trained for their work and adequately cared for when their active service is over, and of proper equipment in buildings the United Thank Offering has given to the Church \$6,558,873.37. The salaries of about a third of the women missionaries under the National Council are being paid, and thirty-seven buildings have been erected in whole or in part by the United Thank Offering. There is \$463,880.92 in the retiring fund. Two houses for training, the Tuttle School in Raleigh, North Carolina, and Windham House in New York, receive small supplementary grants from

the United Thank Offering and scholarships for study are granted even in these times of fewer appointments.

A significant broadening of work has taken place. From the first, three general types were recognized, evangelistic, educational, and medical. Teachers and doctors and nurses were needed, as were those women whose work, both in this country and in foreign lands was described under the rather wide term "evangelistic," covering perhaps all the things women could do in parish and diocese not done by the other groups. As time went on need developed for women trained in social and secretarial work. Then in 1922 permission was given to add field workers to the general service of the Woman's Auxiliary.

In 1928 another step was taken through appreciation of the need for work in women's colleges comparable to that done by student pastors. All these developments already have proved their value.

The appointees to all this wide scope of work in the Church have been and are, not only laywomen, but also sisters and deaconesses and from both the white and colored races. Once again another broadening took place when it was voted in 1934 to make the United Thank Offering available for the training and employment of qualified women, nationals in highly specialized positions. At the present time the number of women at work in the different groups are: fifty in evangelistic, sixty-one educational, twenty-six medical, seven industrial and social, three secretarial, four student, and three field.

THESE ARE the facts of the United Thank Offering. The story of its accomplishments throughout the world is both known and unknown and even unknowable. The known part sets one wondering about the rest. The rightness of turning money into personality is easily evident. Where better could it go than into the lives of women who will serve humanity by opening gates of freedom—physical, intellectual, and spiritual; opening them not only for those in-

THE U.T.O. IN THE LIFE OF THE CHURCH

dividuals they themselves will reach, but preparing those individuals to do for their own people a work which stretches down the years. Here is a deaconess in the southern mountains who has changed lives and conditions. It is easy to see that much, but it is impossible to trace all that those changed lives will do for others. Here is a teacher in a school in China. It is easy to realize something of what she is doing for these Chinese girls, but it is impossible to follow through the story of even one of them in her service to her country through her work in an outstanding girls' Christian college in China. It is possible to visit places like the Bishop Tuttle Training School in Raleigh and to enumerate the figure of forty-six graduates and to name the positions they hold today, but it is impossible to tell all that even one of those graduates will do for her community. It is easy to think of St. Margaret's, Berkeley, California, and to see the training of future leaders in Church work, but it is impossible to trace all the results which will come from their service. The same is true of Windham House in New York. It is easy to say that 116 young women have lived in it while they prepared for work in the Church, but it is impossible to trace all that is happening as a result of that training. It is possible to tell of the unique service rendered in Brent House, Chicago, but it is impossible to grasp all the meaning lying in the statement made by a group meeting there, when it said:

It is refreshing to think that there is at least one place in America where not agreement, but a sincere desire to seek the Truth, provides a basis for fellowship.

It is possible to name the nine churches, the eighteen schools, the three hospitals, three parish houses or missions, four social and student centers, and the other buildings erected by the United Thank Offering, but it is impossible to appreciate their full influence. As one example only, *Re-Thinking Missions* says of the chapel at St. Margaret's, Tokyo:

where the girls slip into chapel as individuals, no one counting them, with perfect freedom to stay away if they wish.

U. T. O. 1889-1937

1889.....	\$ 2,188.64
1892.....	20,353.16
1895.....	56,198.35
1898.....	82,742.87
1901.....	107,027.83
1904.....	150,000.00
1907.....	224,251.55
1910.....	243,360.95
1913.....	306,496.66
1916.....	353,619.76
1919.....	468,060.41
1922.....	681,145.09
1925.....	912,841.30
1928.....	1,101,450.40
1931.....	1,059,575.27
1934.....	789,561.13
1937.....	?

As they come from the bustle of their school work, entering what is truly a chapel, noble music lifts them into another mood—no wonder no girl misses it! Such things are the heart of peace in a day's activity, a little avenue to God.

From the point of view of opportunity in the mission field, the United Thank Offering has proved its value. Without it some of the best work of the Church would remain undone. There is another point of view from which it is also worth while, that of making it possible for a number of women to serve the Church through their professions. Doctors, nurses, teachers, and others have found that the Church can give them opportunity for the fullest possible use and development of their talents and abilities, and in many cases the Church has been able to give them good equipment in classroom and dormitory, clinic and hospital through the same U.T.O.

IN ANYTHING like an evaluation of the United Thank Offering the work and the workers with their equipment are the first consideration, but they are not all. In the history of the Church's Mission a very important factor has been the home base, and never more so than today. It seems worth while, therefore, to consider

not only what has been done in the field, but the value of the United Thank Offering as a way of carrying on part of the Mission of the Church. What has this way of giving meant to the Church, and is it a good enough way to continue using it? Before answering that question it may be well to point out what the offering is *not*. It is not the first obligation of those who give it. The duplex envelope seemingly perhaps less romantic comes before the United Thank Offering. It does not pay the salaries of all women missionaries. It does not create a separate, more important group. Money given through it is no more sacred than that given in other ways to the Church. But having said that, it is surely fair to remember what it does do.

Because it is a gift made by them, the women of the Church have been able to express their opinion on several points, such as those already mentioned—the need for training and the privilege of caring for those whose active work is done. All through the history of women's organized work for missions there is found this insistence on proper preparation and training, so that the emphasis made today in reports and surveys, of this necessity, is but a reiteration of what has been emphasized all these years by those interested in the United Thank Offering. The opportunity given to stress the justice of caring for those who have served the Church and who have been either unable or unwilling to save money for their old age, has been welcome as a means of making articulate the Church's care for her children.

The United Thank Offering has emphasized something beyond the duty of giving. The very fact that it is thought of as over and above the share one should give in parish and diocese and national Church stresses the fact that there is privilege as well as duty in giving.

It has emphasized the value of small gifts. That may be one of its more im-

portant functions at the present time. There are fewer people nowadays who are able to draw large checks, there are few who cannot give a little extra from time to time so that those little gifts may grow into a large sum.

At the same time it has emphasized the large gift. Once in three years at a great gathering a large figure appears, and moderns who are impressed by size, find it inspiring to look at and speak of a figure which runs into six figures, or as twice in the past and surely many times in the future, into seven.

True to its name it has united those who give. The common interest in it, the Corporate Communion in parishes and dioceses during the General Convention and the evening missionary meeting at that time, testify to its strength as a bond of union. Not only for those who give, but through its use, is it such a bond. It also has emphasized thankfulness,* the kind of thankfulness appropriate for today.

Finally it has kept money gifts where the Church puts them, placing them in her Eucharistic Service so that they are offered with the elements which become the Gift given to those who in their turn give themselves.

Judged by what the United Thank Offering has meant to the Church in the past, has it value for the future? The delegates to the Triennial Meeting of 1934 thought it had. They were as sure as ever of the need of "forwarding the missionary work of the Church through well-equipped women," as sure as ever that the United Thank Offering furnishes to the women of the Church, "an ideal expression of their personal devotion and gratitude to the living Christ," and so voted that the Offering of 1937 should "be held before the women of the Church with more zeal than ever before."[†]

*See *Thankfulness. What Is It?* (W.A. 110, price 2 cents).

†*Minutes of Triennial Meeting, Atlantic City, 1935* (W.A. 52, price 10 cents).

A report of the W. A. Executive Board in session as THE SPIRIT OF MISSIONS goes to press will appear next month.

"I Thank My God This Day..."

Some practical hints on being thankful for those whose life is "the trivial round, the common task" as well as for those with obvious blessings

By Angela Cross

Member, Executive Board, Woman's Auxiliary to the National Council

THERE IS perhaps no sin by which we are so easily beset as that of ingratitude. Surely ingratitude is an affliction. It engenders discontent and self-pity. It makes us blind to our gifts and to our blessings. It cripples us in our use of what we are and of what we have. It puts to work a law of diminishing returns in every experience of life. It makes us fall short of our highest goal, that of being Christian.

It is so natural to take what is for granted, or to assume as due the good that comes into our life, that the spontaneous, grateful acknowledgment of the divine source of all our gifts is far from being common, even among Christians. Someone has said that gratitude is one of the most rarely manifested Christian virtues. Even so, it is within easy reach of those who desire it and have the will to cultivate it as a habit of life. Those who have thus sought it know how abundantly repaid is every effort.

If we would build into our daily living the habit of gratitude and thanksgiving, at the outset we should recognize four principles.

First, gratitude and thanksgiving are necessary to possession.

Truly to have, one must discover qualities and meanings that only the discerning power of a thankful heart can know. Possession is otherwise an empty thing and likely to become a baneful one. There is power for harm in undiscovered or unheeded values.

Secondly, gratitude and thanksgiving are necessary to increase.

Thanksgiving works miracles. Not, indeed, if used selfishly for that purpose. The truly thankful heart has a divine

power for creation and multiplication. This was demonstrated by our Lord in the miracle of the feeding of the five thousand, when from the little at hand he made more than enough for the needs of the multitude. And one remembers in the story of the healing of the lepers that he alone who returned to give thanks was fully healed in body, mind, and spirit.

Thirdly, gratitude and thanksgiving are necessary to right use.

They establish perspective. Much disaster befalls us because of misuse and abuse. The thankful heart makes the seeing eye and the hearing ear. It makes the soul sensitive to the meaning of life and reveals the relationship of the endowments of life to the purpose and task of it.

Fourthly, gratitude and thanksgiving are necessary to self-development.

That is, self-development in the best sense and as a child of God seeking that partnership required by him for the fulfillment of his purpose. Therefore, the test of use is found in the effect of use upon the user.

Gratitude and thanksgiving cannot be regarded as a matter of choice. They must be considered as something, like bread and meat, indispensable to everyday life.

I THANK MY God this day. . . .

Undoubtedly it is easier to be thankful for exceptional things and experiences. Big things come to bless most lives. There is the occasional flash of insight that makes me know the worthwhileness of all effort. I cling to such precious moments because of the light they shed on

all else. For them I lift my heart to God.

If, because of such enlightening moment St. Paul could say "old things are passed away; behold, all things are become new" so also can I.

The great hymns of our Christian faith, the special occasion thanksgiving hymns, can be mine. Zacharias' "Blessed be the Lord God of Israel; for he hath visited and redeemed his people"; the Virgin Mary's "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" should be made my own for use on occasions when through the abundance of His mercy the salvation of God is manifested to me.

When the miracle of new life manifests the redemptive mystery of all life; when there are very special mercies of body, mind, and spirit to me and to those for whom I pray; when stubborn problems have at last yielded to patient intercession; when the sick are made whole, or eased of the burden of pain through miraculously given strength of soul; and when the peace that passeth understanding comes at last to quiet the stormy seas of a life that had not known God: I thank my God that day. Such special revelations of God's love working out its purpose move me to a song of gratitude as I trace them to the Font from whom all blessings flow.

Easy though it is to find cause for thanksgiving in the exceptional, surely the deepest and most effective spirit of gratitude shows itself where there is the habit of praise in "the trivial round, the common task." This has always characterized great souls.

The things about which St. Paul speaks as becoming new, when we ourselves are new in Christ, are not different things, they are the old things differently seen. Many of the ecstatic moments of St. Francis had to do with the very birds and beetles to which the unseeing would spare but a passing glance.

In our day this spirit has found its incarnation in such lives as Toyohiko Kagawa.

For me, should not every day be started with some such gratitude-stirring hymn as,

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

And should not each day be closed with:

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life.

THE THOUGHT and song of praise and thankfulness are not enough. There must be the deed as well as the word of thanksgiving. There are countless ways in which an individual can translate into action the spirit of gratitude, but for me, as a woman of the Church, there is one great corporate method in which I may have a part. It is the United Thank Offering of "prayer and gifts and joyful service." The deed of thanksgiving expressed in this offering is as if I said, the blessing of which this gift is a thankful recognition is a special manifestation within my life of God's universal love and purpose of perfection. My offering is with the intention both of confirming my recognition of the blessing as to the spiritual nature and source of it, and likewise of sharing with others the redeeming power of that truth.

In my contemplation of the significance of thanksgiving in my life I must not fail to remember the Sacrament of the Altar as the Holy Eucharist—the Holy Thanksgiving. It is in this service I am taught deep and abiding gratitude to God for His gift to us of His Son our Lord through whom are all mercies and all blessings, and by whose gift of spiritual sight "old things are passed and all things are become new."

"Whose Service is Perfect Freedom"

Episodes from the experiences of missionaries, told by themselves, give a glimpse of their life and some of the fruits of the work

Limitations of space prevent the publication of as wide a range of articles about the work carried on in all parts of the world by our women missionaries as the Editors would like. But that this flavor may not be lacking in this special United Thank Offering number, the Editors invited a dozen or more women in various parts of the world to tell us briefly some experience—a difficulty overcome in the line of duty, some peculiarly satisfying success achieved for the Gospel, or an incident which revealed something of the work done and the result accomplished. All missionaries could tell similar stories as are here related and thus these episodes together may be regarded as an epitome of a missionary's life.

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MISSIONARIES ARE sometimes classified according to the type of work to which they give their major attention: evangelistic, medical, educational, industrial, or agricultural—to mention but a few of the ramifications of the missionary life. But if we think of the missionary only as a teacher or doctor or farmer we have missed the essential character of the missionary's life. He is primarily a disciple of our Lord and as such is compelled to bring knowledge of the love of God to all men.

Public conveyances have ever offered a unique opportunity to tell men of the Gospel; railroad carriages especially, whether in the United States, Japan, or South Africa, provide a common meeting ground. But it is a far cry from the streamlined air-conditioned trains of America to some of the trains in the Orient.

Unless one has traveled in the East it is difficult to imagine, for example, the third-class Tokyo-Kyoto Express. Outside—lovely views of Mount Fuji, little glimpses of temples and thatched huts

hidden away among the pines, fields of rice with their picturesque workers, and always here and there a splash of lovely color, plum or peach or cherry or some other beautiful growing thing. And inside—the *hoi poloi* of Japan with bundles galore. There is often no room to sit down—old men and women, young men and maidens, and children and babies are everywhere. The missionary likes the third-class train—even the odors of fish and pickles, and the thick smoke, and people, people, people. And something interesting generally happens, too.

"It was a lovely day (writes the missionary) and the train was crowded. I was a little weary and had decided not to read or sew or even look at the scenery—just to sit for eleven hours and rest my bones seemed good. And then I noticed the people who were sitting opposite me—a Japanese policeman, very efficient looking, clean, neat, and up to date, with his sword shining and his uniform in perfect condition, and next to him a man clad in faded blue with a large basket on his head. At first I thought he was a pilgrim, but then I noticed that he was handcuffed and joined to the policeman by a heavy chain. A criminal, undoubtedly being taken from Tokyo to Kobe to pay the penalty for some heavy crime. He was so young, just a boy. All day long I kept looking at him and wondering how I could tell him even a little about our blessed Lord who came to set captives free. Fortunately I recently had memorized an Advent hymn in which this thought was well expressed. I secured a postcard and a pencil and wrote it down in Japanese. Then the problem arose of how to get permission from the law to speak a word of comfort to the lad. It seemed so harsh to say, 'May I admonish your prisoner?' Finally I turned to the policeman and said, 'Will you give me



HAULING WINTER'S WOOD SUPPLY, ST. MARK'S MISSION, NENANA, ALASKA

From all over the interior of Alaska boys and girls come to St. Mark's for a Christian education. They return to their homes equipped to be leaders and teachers of their own people. There are about forty children in the school

your permission to address the one whose face is hidden?"

"It was evidently the correct thing to say. At once the policeman gave consent and there in that crowded train I had the great joy and privilege of talking for a little while with 'the one whose face was hidden.' Perhaps he could not understand all I said but he knew that I loved him and wanted to help him to know God and our Saviour Jesus Christ. Everything seemed to fade away from that third-class express—all the people, all the bundles, and the babies, and the smells—and only love and a desire to help was left. . . . In a moment it seemed I was in Kyoto and he, poor lad, on to Kobe to prison and perhaps to death."

But the message had been given to one more whose "face was hidden" and another missionary had been a faithful witness for Him who came to save all men.

THE AUTOMOBILE has made possible the preaching of the Word in many remote and isolated areas. It has, for example, permitted an extension of the Church's ministry among Indians dwelling on their reservations. This has been particularly true in the Southwest among the great Navajo people. A friend of our

missionary nurse at the San Juan Indian Mission Hospital, Farmington, New Mexico, tells this story of a day's visitation out on the reservation:

"Early in the morning we left the hospital and drove to Carson's Trading Post, about thirty miles distant, where we were joined by the trader's wife and a young Indian interpreter. Then off across the sage-covered desert, the road a simple trail, made by the Indians with their ponies and wagons. Not a highway for a pleasure trip, but passable for one who has driven the desert trails as often as the nurse has, in the years she has been in charge of the hospital.

"About five or six miles from the trading post we came to two *hogans* (Indian houses). As we drove up a woman came out of the nearest one. She asked if that was the nurse come to see her baby, who had a very bad eye. Eye trouble, of one sort or another, is very prevalent among the Navajos, due to the lack of sanitary care, the bright, direct rays of the sun, and the dust which the winds are constantly moving.

"The nurse went into the *hogan*, examined the child and left the necessary medicine, after explaining to the mother, through the interpreter, how it should be used. In the meantime another woman came from the other *hogan* and asked



ST. MARGARET'S SCHOOL FOR GIRLS, PELOTAS, BRAZIL, UNDER CONSTRUCTION

Made possible by a grant from the United Thank Offering of 1931, this venture for the Christian education of Brazilian girls was begun last year in rented quarters. Its permanent home is rapidly nearing completion

for medicine for herself. After caring for the needs of these people we drove on to other places where the examinations and instructions, backed by proper remedies, were repeated.

"Everywhere we went the people asked for *ah-zeh* (medicine) for some member of the family. All seemed to be glad to have the nurse come and do something for them. Where there appeared to be something seriously wrong with a person, the nurse made arrangements for bringing the patient to the hospital, for observation and treatment.

"On and on we went to the out-of-the-way places, where white people seldom go. Always we were met with a smile of gladness that someone had come to give them advice and help for their ailments. At noon we stopped in the shade of some cedar trees, built a fire and had our lunch. Then on again, through the heat and dust, over sand and humps made by the roots of the sage brush, until we had made a wide, irregular circle and returned to the trading post in time for supper. We had traveled more than a hundred miles and had visited over forty Indians, leaving them all happier and better for the visit.

"A missionary nurse among the Navajos has a hard life and many disagreeable things to contend with, but there is a

great satisfaction in the work. The Navajos are so susceptible to all forms of disease and until the missionary nurse came among them they had no care or treatment except that given by their medicine men, whose chief remedies are their incantations, singing, and dancing; remedies which seldom prove efficacious, and contribute to an extremely high mortality among the Indians."

THE MISSIONARY never knows when some emergency will demand of him the utmost of courage coupled with instant clear thinking. Fire and tempest, flood and civil disturbance, are not unknown hazards in any mission field.

The Mountain Province of the Philippine Islands has experienced many typhoons.* One of our veteran missionaries there, now past the retiring age but still rendering valued service to the cause of Christ, remembers an especially violent storm which in the deep darkness of the mountain night carried away the mission house, in which but a few moments before she had dined. The typhoon had raged all day. Constabulary soldiers patrolled

*Even as this is written, word reaches THE SPIRIT OF MISSIONS that August storms in the Mountain Province during which 110 inches of rain fell in nine days, caused landslides at Balagan burying native houses and burying alive more than fifty people.



SOUTHERN MOUNTAINEERS AT HOME IN VIRGINIA

Women missionaries have been among the most faithful and devoted messengers of the Gospel to the dwellers of Appalachia. The story of one mission in this area is told on page 470

the bank of the river while another group watched a tributary stream. The main river, held back by two almost opposite tributaries, generally mild and inoffensive little streams but swelled to raging torrents by the typhoon, cut a new channel for itself coming to high land on which were several native houses, and farther up, the mission house. A strong current cut in under the land which bit by bit fell in and was carried away. In daylight the process would have been observed, but in the utter darkness of the night nobody knew it was happening. During dinner the Rev. E. A. Sibley thought he felt a curious vibration and went out to see what it was. He came back thoroughly alarmed and said, "We must leave the house at once"; water was at the walls and he could hear earth falling into it but could not see anything. The girls who usually slept in the lower part of the house had before dinner been moved to the missionary's little house higher up on the hill. This was fortunate for within half an hour the whole house together with the stable, Japanese carpenter's house, and lumber *camarine*

had gone with an enormous piece of land. Many of the village people found refuge in the missionary's house, together with the mission girls. Nevertheless some lost their lives along with their simple homes, no traces of which were ever found. Not a life in the mission was lost due undoubtedly to the ever-alert foresight and courage of the missionaries.

An amusing postscript to this exciting round in a missionary's life came three years later when some Igorots digging rice fields some distance from the river found a bathtub from the mission house. It was the only thing ever recovered.

Fire always puts an added burden on the missionary especially when that grim enemy visits a school or hospital. A decade ago St. Agnes' Hospital in Raleigh, North Carolina, was thus visited. The superintendent, a missionary of wide experience who has also served the Church in Puerto Rico, tells the story:

"Everything happened so quickly that we had no chance to feel frightened. Abandoning our efforts to extinguish the fire we put in the alarm and turned our attention to getting the patients out. I

"WHOSE SERVICE IS PERFECT FREEDOM"

was on the third floor watching the last patient being carried down when the roof fell in with a crash and the flames came darting towards the stairs. That was when I should have been afraid, for I fear fire, but there seemed a paralysis of all emotion except the anxiety to save the patients.

"From floor to floor I went until all were out. When I stepped outside a man approached and asked for the superintendent. Wondering if I were superintendent of anything but what would soon be a mass of ruins, I asked what he wanted. He handed me a note and said that he had brought his wife sixty-six miles to the hospital for operation. I motioned to the lawn where our patients lay on their mattresses in a semicircle surrounded by fire trucks, all clearly discernible as there was a moon in addition to the light from the burning building, and said, 'There are our patients, and do you not see that the hospital is burning?'

"'But,' he said, 'I have brought my wife to St. Agnes'."

"I finally convinced him that he could not add her to the group on the lawn, and was then free to get everyone housed. Classrooms were hurriedly turned into wards and my assistant, who was then a probationer, is fond of telling me that when she started for bed she had neither mattress nor pillow, both having been taken for patients, but even then she was better off than her superintendent, who had lost her bedstead as well.

"Housing completed, I thought for the first time of the supplies, acquired with so much difficulty, making our one store-room something more than a name. Quickly I grasped the fact that all were being burned and I grieved more over the loss of twelve new brooms than over that of the records, a thirty years' accumulation that I had spent many hot June days indexing and filing. I little thought then that because of the fire we were to have a building better adapted to our use, better equipped, and with four store-rooms, well filled—where only one, partially filled, had been before.



CONGREGATION, ST. PETER'S-BY-THE-SEA, SITKA, ALASKA

For more than a decade the Church's ministry in the old capital of Alaska has been carried on by a woman. She has in her own words had to act "as minister and his wife, the janitor, the maid of all work, and teacher"

"If we ever have another fire, which God grant we may not, we shall not be burned as we are fully protected by a sprinkler, but having seen it in action I feel that now we all need to carry insurance against drowning."

OTHER TIMES OF anxiety come to the missionary. A decade ago our workers in China experienced many such days. A missionary in the Diocese of Hankow recalls the Christmas of 1926 in Changsha. Those were the days when the Communists were in control of the Government and the anti-Christian movement was at its height. Everywhere there were posters proclaiming "Christianity is the tool of Imperialism. Down with Christianity." It was rumored that all the churches would be attacked on Christmas Day. The atmosphere was tense with apprehension. Then came Christmas Eve. In Trinity Church, Changsha, a smaller congregation than usual gathered for a carol service and to witness the baptism of a group of Chinese men and women, boys and girls. The service proceeded with reverence and one felt as never before the significance of the baptismal promises. Outside the church the forces of opposition raged. Inside, and especially in those who were then pledging their allegiance to our Lord, one felt a great new sense of peace and joy and courage. "I realized as never before," writes the missionary, "what courage and faith the early Christians had when one's profession of Christ might cost one's life, and I felt how little we Americans in this generation had paid for our faith."

The next morning before daylight sixty communicants came to make their Christmas communion. No other services were held. Teachers and members of the church had volunteered to stay as hosts in the compound through which crowds poured all day long. Some were just curious to see if anything was happening; others were perhaps bent on mischief but were taken off their guard by the welcome and courteous treatment accorded them. The day ended with a party at which some children dressed in

costumes enacted the Christmas story. "Thus we passed through the time of anxiety safe in God's care and in deeper fellowship with our Chinese friends."

IN DEEPER fellowship with our Chinese friends." How essential it is that the missionary who would reveal Christ to those who know him not should be in close fellowship with them. And in how many ways missionaries achieve that fellowship. There is a missionary who formerly worked in the Philippine Islands and is now ministering to Japanese in the United States. Recently she attended a baptismal service for a number of children among whom she had been working. Included in the group of twenty-six was one for whom she acted as godmother. This was her seventy-second godchild, only one of whom incidentally was white. Is it any wonder that a Japanese recently said to this worker, "I do not consider you an American, for you understand my people as no other American who has worked among them has done."

The hope of closer fellowship with the people to whom they go makes easier the difficult task of language study, especially in the Orient. Without the language of another people the missionary cannot hope to understand the people or to reveal Christ to them. A missionary in Japan makes this abundantly clear in this brief account of an episode of a vacation walking tour:

"And where are you spending the night?"

"At the inn in the next village."

"Five more miles walking now? Oh, no, that will never do, you will stay here. The wife of a friend and her two daughters have just arrived for a visit and will make company for you in our humble temple."

"The quiet face of the priest broke into a smile of hospitality, his shaven head sank to the polished floor in salutation. Who could resist? After a twelve-mile walk through cathedral forests and emerald rice-fields in the August sun the cool rooms of the temple were inviting."

"A bath in the neck-deep wooden tub, a rest stretched on the floor looking out



ST. AGNES' KINDERGARTEN, KYOTO, RECEIVES ITS MOTHERS' CLUB
Church kindergartens throughout Japan sow seeds of Christian knowledge and discipline. The St. Agnes' kindergarten also provides a practice school for Japanese girls who plan to be kindergartners

into the gray green rock garden, the pretty waterfall lulling us into a pleasant doze. The gentle voice of a young novice called us to tea and we went to join the household in the great living room, a spacious unfurnished hall stretching the whole width of the temple and raised one step above the cavernous depths of the ancient kitchen. We sat in a circle, the priest, a slender, ascetic man of forty, very much the master, the host, six young disciples, four novices, two neighborhood youths, the cook, shaped like a miniature William Jennings Bryan, and the lady from Osaka and her two pretty young daughters, and we two missionaries. The priest served tea raised in his own garden, the lady from Osaka produced California canned peaches—and merry were the tales and profitable was the talk in the give-and-take of our experiences.

"The priest had known nothing but the life of a temple since he was seven years old and had talked with few women and never with a foreigner before. With grave courtesy he showed us over his temple and questioned about the teachings of the Christ and our reasons for

coming to this far country to work. At supper time he brought out his own tray as no one but himself may touch his personal belongings. For us he had had fresh mountain trout caught and cooked outside as no meat of any kind may be prepared inside—and as we sat on the floor, each with a lacquer tray of simple food, he said with delightful enjoyment, 'I have never before had the pleasure of sitting with American roses on one side and Japanese cherry blossoms on the other.' Talk and games continued until late and the boys and the cook all joined in in an easy informality which spoke well for their affectionate confidence in the priest.

"As we sank into our soft silk cushions which make the Japanese bed, the gentle voice of the priest kneeling at the sliding door said, 'Sleep in peace. I will call you in the morning.' At five we heard the music of the temple bell and the monotonous drone of the Buddhist chant as the lone priest made the rounds of the shrines within the compound. We joined him for breakfast—tea, rice, and pickles, and by six we were off again on our vacation walking trip."

THE SPIRIT OF MISSIONS

"THE REAL JOY is getting to know the people," writes another missionary, "and in helping them to know our Lord and Saviour and in bringing them into closer contact with Him through His Church." To aid the missionary in doing this are the ordinary events of life and death. The same missionary writes:

"I visited an Indian family with four small children several times. Somehow I did not seem to be able to get near to them. One day I heard of the arrival of a new baby and went to see them again. I held the baby for a little time and then suggested that we have prayers for the new baby. This was done, all the children kneeling, and when I left the eldest girl said that her mother wished me to come again. Two years later two of the little girls were ready to go to public school but were afraid as they could not speak English. I went with them and in a short time they were settled down happily in their new life."

There is hardly a missionary who has not been brought face to face with the primitive belief in evil spirits, devils, and other expressions of animism. One day a little five-year-old boy came to the worker at our Mexican mission in Arizona. He was crying loudly. When asked what was the matter he opened his big black eyes and said, "I can see the devil over there," pointing to the cross on the altar. When his mother came for him soon after she explained that one of the Mexicans had every child in the neighborhood so frightened that even at night her children had nightmares. It was a hard battle to win the little boy. He came to the kindergarten but continued seeing devils behind the altar, cried often, and was always frightened. A few years passed and he is now ten. He does not see devils any more but is a fine helper in the mission. His mother and two sisters were confirmed and he is

looking forward to his own confirmation. He also wants to sing in the mission choir.

Everywhere this ministry to children goes on. Days and months and years of trying to teach boys and girls—Indians, Chinese, Japanese, Hawaiians, Latin Americans—the fundamental truths of clean Christian living. Often this teaching is done amid great difficulties under very primitive conditions which entail hardship for teacher and pupil alike. Inevitably there is sometimes a sense of failure but many more times the missionary knows that the seed has been planted and will bring forth good fruit. Sometime ago, a missionary teacher, after she had left the field, received a letter from the shyest boy in the class which she had prepared for confirmation. He wrote:

"I want to thank you not for what you taught me in school but for what you taught me about God."

This is typical of what the Church through its devoted missionaries is doing everywhere to bring children out of darkness into the light of the Gospel of Christ.

And so these episodes from the Church's work at home and abroad could be multiplied and multiplied. But those which have been recited are sufficient to indicate something of the missionary's life and the fruits of his Christlike living. They indicate in the words of one missionary, "The thrill of watching the age-old miracle of the blind being given sight, of the lame walking, of seeing a too beautiful young girl with eyes holding deep wells of tragedy being given new hope at confirmation, and of learning to love an alien land, an alien tongue, an alien people, until one can say with Ruth, 'Thy people shall be my people.' And then the reward of years—learning the meaning of that beautiful phrase, 'Whose service is perfect freedom.'"

The results of the annual Every Member Canvass determine the extent of our work for Christ. Keep our missionaries at their posts. Remember the dates Sunday, November 10, to Sunday, November 24.

Field Work: A Pioneer W. A. Enterprise

Training of leaders for wider and more effective service is immediate objective of effort to strengthen all phases of Church work

By *Edna B. Beardsley*

Assistant Secretary, Woman's Auxiliary to the National Council

WE HAVE BEEN told again and again that the old frontier is gone; that the day of the pioneer is past. We have learned however that there are always new and different frontiers; that pioneers for these new frontiers are always needed. The United Thank Offering has always aided pioneer work, and never more so than when the field work of the Woman's Auxiliary was established through this offering.

The field work plan was suggested by Mrs. George Biller as a result of her years of travel for the Woman's Auxiliary. Her idea was that field workers should serve not only the Woman's Auxiliary, but the whole Church. This idea has been faithfully carried out from the very inception of the work. The actual plan of work was inaugurated at the Triennial Meeting in Portland, Oregon, September 1922. It seemed quite fitting that these field workers—who are really missionaries in every sense of the term—should be United Thank Offering workers; that their salaries and travel allowance should be paid from the United Thank Offering. The details of the plan, left to the Executive Board, were immediately drawn up and with modifications adopted in 1930 form the working plan of the field work today. This plan involves statements regarding the relationship of the field workers to headquarters, to the dioceses in which they work, and the conditions under which they work.*

The sense of the need for a field worker may originate in many different groups. It

is often the diocesan president of the Woman's Auxiliary or some other diocesan officer, who feels that a general worker traveling through the diocese, working for short periods in the different parishes and missions, may do much to unify and advance the work of the women of the diocese. Sometimes a rural missionary or archdeacon feels the need for such a short-time piece of work in his district. In a few instances the young people have requested the help of such a worker. Very often a Bishop sees the need for someone to help strengthen the work of the women in his jurisdiction, and calls for help. But in every case the final request for a field worker comes from the Bishop. The organization feeling the need for a visit from such a worker goes to the Bishop with their request. He carefully considers the situation and sends the request to the Woman's Auxiliary at the Church Missions House, New York. This request is then filled as soon as a field worker is available.

Field work is designed to strengthen all phases of Church work in which women are concerned. A field worker goes into a parish or mission to build up the whole life of the Church in that place. She may find that her particular emphasis should be placed on helping build up a united and constructive parish program; she may find that the women's organizations need strengthening or uniting; or that more attention should be paid to program building; the young people's work may need building up or interpreting to the adult members of the congregation; or the Church school may need to be revived and expanded. All

*Copies of the plan are available to anyone especially interested through The Woman's Auxiliary office.

The Field Staff

THE present field staff of the Woman's Auxiliary is composed of three workers: Mrs. D. D. Taber (appointed 1923), Esther Brown (1931), and Leila Anderson (1934).

Others who have served the Church in this capacity include Ruth Osgood (1930-35); Elizabeth Baker (1929-33) now the wife of the Rev. Robert Dickerson, missionary at Cape Mount, Liberia; Helen L. Whitehouse (1931-32); Elizabeth Beecher (1929-31) now the wife of the Rev. Frederick A. McNeil, missionary at Fort Defiance, Arizona; Mrs. A. J. Gammack (1927-29); and Edna B. Beardsley (1926-29); now assistant Secretary of the Woman's Auxiliary.

these activities are an integral part of the Church in a particular community, and are the tasks of the United Thank Offering field worker.

On the other hand a field worker may be given the difficult job of reconstructing or creating a diocesan program of women's work, religious education, or young people's work. Then she may use some of the same methods in dealing with the wider and more diverse problem that she would use in working out the more concentrated parish or mission program. Many of her methods, however, will be quite different from those used in her work with the smaller unit.

These two areas constitute the general framework in which the field worker carries on an amazingly varied type of work. A cross section of the work done by the field staff shows such activities as making a study or survey of a diocese or parish; helping plan effective programs of work for dioceses and parishes; speaking on various phases of the Church's work at national, diocesan, and parish meetings; conducting services and quiet days; training leaders of discussion groups; holding training classes for Church school teachers; conducting and training leaders

for Daily Vacation Bible Schools; visiting and evaluating Church schools and other parish organizations; organizing Church schools and young people's groups; helping plan parental education; promoting interest in community welfare; visiting and appraising institutions; helping to establish or to build up missions; promoting interest in the world-wide mission of the Church; leading classes at summer conferences, and many other enterprises which will help strengthen the work of the Church.

A few glimpses into the reports of the field workers, will tell more of the work they are doing than pages of description.

At the end of her report on a certain diocese, one field worker listed under "Some Results":

Six additional young people's groups functioning, Church schools brought to the attention of the women of the diocese, in some instances buildings used for Church schools done over, teachers added, materials bought, a department of religious education for the women set up, including three assistant educational secretaries—one from each deanery, and a chairman of the whole. The Supply Department, worker for the isolated, and the U.T.O. treasurer being in close touch. An educational secretary in every parish the goal. A suggested program under three general topics planned: The Church; its work, its organization, and its worship; Christian citizenship; personal religion.

Another field worker reported:

I had only three weeks in this diocese in May, which I spent making a survey. When I made my report of the need of some strong woman's organization with a program, the Bishop began working on it.

Later this field worker returned to the diocese and helped the Bishop work out an effective plan of organization for the women of his diocese and helped get under motion an equally effective program.

Another field worker, struggling with the old time Guild and Auxiliary, said of a discussion she had led in one parish:

I likened the all-afternoon meeting of sewing and chatting to something out of *Lady's Book*, an heritage from pioneer, rural society. Then I described the woman who is the product of the woman's club movement, and her desire to conduct her busi-

FIELD WORK: A PIONEER W. A. ENTERPRISE

ness through departments, and committees. I showed them that when a program meeting was held it was a demonstration of the work of a department, either for the department or for the whole club. I have said this everywhere in the diocese, I think, trying to create a desire for reorganization and for planned meetings with plenty of interesting material.

One field worker in trying to explain to a diocesan executive board what they might expect of a field worker told them that some of the questions she might ask them and the parishes visited were these:

Kind of community—industrial, residential? Expectancy in Church pledges?

Number and times of meeting of organizations? Around what interests are they organized?

What is being done by the young people?

What do you stand for as auxiliary to religious education? In relation to Church school? Young people? Adult enterprises?

What do you want me to do?—Promote enterprises already established? Build up new interests? Or both? Is there time for both?

She went on to say that there are two kinds of field work, one, promotional (perhaps only a meeting), the other constructive, painstaking—a survey and analysis and the building of an acceptable program on the findings.

A field worker presented, quite unconsciously perhaps, in different sections of her report, a strong contrast. Of one parish she said:

There is a small group of women known as the Woman's Auxiliary of ——— whose program of activity consists in opening the church on the day the priest is expected. . . . There is a fine group of young people. There is no young people's organization, so they attend the B.Y.P.U. regularly because there is "nothing doing at St. ———."

She said of the other parish:

The membership of St. ——— is made up largely of young people. The Service League is the most healthy organization in the parish. The League is responsible for the evening service each Sunday night, and has done much to stimulate interest in Church attendance.

As a result of one field worker's activity in a missionary district a rather unusual and completely indigenous Depart-



W. A. FIELD WORKERS

Left to right, Miss Leila Anderson, Mrs. D. D. Taber, Miss Ruth Osgood (resigned), and Miss Esther Brown

ment of Christian Education has been established. She reported:

After several weeks of work in the district we became convinced of the need for a general plan of education and for a group of people who would work coöperatively on the educational program of the district. A committee was asked by the Bishop to work on the organization and function of a department of Christian education. A department was organized consisting of four commissions:

1. Adult work
2. College work
3. Young people's work
4. Work with children

The objectives of each commission were outlined tentatively, and some definite plans made.

The early method of carrying on the field work was through loaning a field worker to a missionary district—and later to a diocese—for a period of from two to six months. While the field worker was in the district she worked directly under the supervision of the Bishop or his especially appointed representative. Usually the field worker's schedule was entirely planned before she entered a diocese or district, and often allowed only one-day visits in a hurried itinerary. This was of some value in the beginning. It

THE SPIRIT OF MISSIONS

gave the field worker a general view of the situation and developed in her the hardihood of a "barnstormer." It left much to be desired, however, both from the point of view of the diocese and the field worker.

From this early experience there grew a period of experimentation. Headquarters, the Executive Board, diocesan and provincial officers, and the field workers themselves have felt the need of a more constructive type of work and have joined in various experiments in the hope of finding a more effective method. Provinces IV, VII, and VIII, together with the Diocese of Western Massachusetts, have helped carry on these experiments.

As a result of these experiments certain modifications were made in both methods of work and objectives. Some of the modifications in the methods of work are:

1. A longer period of time given to each diocese and district visited.
2. Longer visits within the diocese to each parish and mission; *i. e.*, sufficient time given really to become acquainted with the opportunities and needs of the place visited.
3. Return visits to both parishes and dioceses to check up on work done and help plan advance steps.
4. More time spent in helping work out a solution to local problems, and in giving the parish or mission a comprehensive idea of the task of the Church today.
5. Special emphasis on an effective parish organization, which will include religious education for adults, young people, and children.
6. Emphasis on all adults working together.
7. Emphasis on adult responsibility to young people and children.
8. A definite plan to interest young women in the work of the Church.
9. Recognition of the work many young women are doing in the community.
10. A broader interpretation of what constitutes Church work.

11. Freedom for the field worker in planning and carrying out her work, combined with a close contact with headquarters.

12. More conferences—parish, regional, diocesan, and provincial.

13. Greater emphasis on summer schools and daily vacation schools.

14. Much more work with individual leaders.

While the central objective of any effective organization remains constant, the immediate objective must change from time to time, as new needs and opportunities arise. This is especially true in field work. While the central objective of field work continues to be to strengthen all phases of Church work in which women are concerned, the immediate objective is centered in leadership training. This immediate objective, stated briefly, is to help train parish and diocesan leaders for wider and more effective service in the Church. This is an objective that will help answer the request of Churchwomen in all parts of the country, for more adequate preparation for the tasks facing them in the Church today.

Since the establishment of the work in the autumn of 1922, sixty-five dioceses and missionary districts have been visited by field workers. Work has been carried on in these dioceses and districts for varying lengths of time, depending on the need, and the time at the disposal of the worker. In thirty-five dioceses and districts there have been visits from two or more field workers during this period. In several dioceses and districts there have been return visits to check up and stimulate work under way. A real attempt is made, after a visit, to keep in touch with the work going on and help promote this work as much as possible through letters and occasional short visits of both the field and headquarters staff.

The Editors regret that space limitations have made it necessary in this issue to restrict the Pictorial Section to four pages, and to omit Dr. Reinheimer's second article on the Caribbean Missions and the regular monthly feature Read a Book.

The Spirit of Missions

PICTORIAL SECTION

"Gifts Inspired by Thankfulness"



A United Thank Offering Message from the President of National Council

GOD BLESS THE UNITED THANK OFFERING of the Women of the Church, and all who have a share in it. This movement, which began in a small way, has come to be one of the most important sources of support on which the Church depends to carry on its missionary program and fulfill the Great Commission. The giving of relatively small amounts by a great number of people makes for greater stability than the giving of large amounts by a few. This money is given in advance, and its benefits extend through the three years following its presentation. That helps everybody. With money in hand plans can be made and carried out without hesitation, question, or delay. Inspired by the spirit of thankfulness, and backed by prayer the gift of self goes with it.

What that offering is doing is partially told in this issue of THE SPIRIT OF MISSIONS. Read it.

Philip Cook

President, National Council

St. Matthew's Day, 1935

National Council Proposes Three

THE CHURCH'S life since General Convention, has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement.

Reports submitted to National Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan, and general Church work which the General Convention set as a goal for this triennium.

It was clearly the intention of General Convention that the Church should regard the \$2,700,000 annual budget as the base for a program of restoration; similarly that it should regard the Emergency Schedule of \$2,313,118 as a "stand still" program, and anything less as a budget of disaster.

Even the minimum program called for an increase of twenty-five per cent over the actual contributions from the dioceses for the Church's general work in 1934. Some dioceses reached or exceeded this mark, yet the sum of the expectations eventually reported an advance of only nine per cent. Happily, the amount needed to insure the advance of twenty-five per cent was secured from individual gifts. Thus the "stand still" program was anchored, and the payments on Expectations to September 1 would indicate that there will be no deficit in the administration of the General Church Program in 1935.

The Council has given preliminary consideration to the operating budget for 1936. The officers of the Council have complied with the instructions of General Convention to secure from each diocese the acceptance of an objective for 1936 based upon shown capacity to pay and a willingness to accept a generous share of \$2,700,000.

The results of this inquiry are frankly disappointing, if not discouraging. In spite of the improvement in the spirit and faith of the Church and in spite of the fact that the present year has brought a marked recovery in general conditions through-

Plan for Missionary Restoration

out the United States which is signalized by increased spending in all directions, the sum of the objectives which the dioceses have been willing to accept is still below the amount needed to provide for the "stand still" program.

We are confident that the results of the annual Canvass will exceed the amounts represented by the objectives tentatively assumed and that the Church can and will by its gifts for missions in 1936 advance toward the goal of restoration. The Council, however, feels that the Church should know that the estimated sum to be realized from these objectives is at present \$200,000 less than the amount needed to continue the present operating budget and \$600,000 less than the amount needed to provide for the \$2,700,000 Budget of Restoration.

The Council proposes to each diocese and parish as the guide for its corporate effort and to every Church member as the rule of his personal endeavor this threefold program:

I. In terms of CHRISTIAN DISCIPLESHIP

The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands He makes upon us.

II. In terms of CHRISTIAN STEWARDSHIP

The application and the prosecution of the annual Every Member Canvass, not as a mere financial campaign but as an annual event in a sustained program of education in Christian living and Christian missions.

III. In terms of CHRISTIAN PARTNERSHIP

A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes, and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and lead us into the joy and satisfaction of a great partnership of recovery.

THE NATIONAL COUNCIL



BISHOP HULSE LAYS CORNERSTONE FOR MORON CHURCH

For many years the growing congregation at Moron, Cuba, worshiped in our school building. When the structure now being erected is completed they will have a more adequate and suitable place of worship



AT THE CONSECRATION OF BISHOP SASAKI FOR MID-JAPAN

Bishop Sasaki who is the fourth Japanese elevated to the Anglican Episcopate was formerly a professor in the Central Theological College, Tokyo. His diocese which has about 4,000 baptized members is a missionary responsibility of the Canadian Church

Recent Trends in Training Church Workers

Churchwomen through United Thank Offering
are striving to raise standards and to make
available the skilled service the Church needs

By Adelaide Teague Case, Ph.D.

Professor, Teachers College, Columbia University, New York

FAITH in God and intelligent devotion to the Church, good health, good sense, good humor: these are essential qualifications for women workers in the Church. All the specialized training in the world will not take the place of them. They are worth more than a whole collection of degrees and diplomas.

Specialized training is no substitute for character and consecration, but it is an important addition to them. For specialized training means skill. And the Church all over the world needs skilled workers. Women are serving the Church as doctors, nurses, public health workers, hospital and school administrators, teachers of religion, school teachers of many subjects, household economic specialists, librarians, laboratory technicians, social case workers, housemothers, settlement workers, and in many other capacities. For centuries the Church stood practically alone in offering to women opportunities for service along these lines. Schools and hospitals and other welfare institutions were under the guidance and control of the Church. In the present day when this is no longer true, many possibilities of service to human need are open to women through various non-Church agencies and institutions.

If the Church is to be effective, its workers must surely be as well prepared,

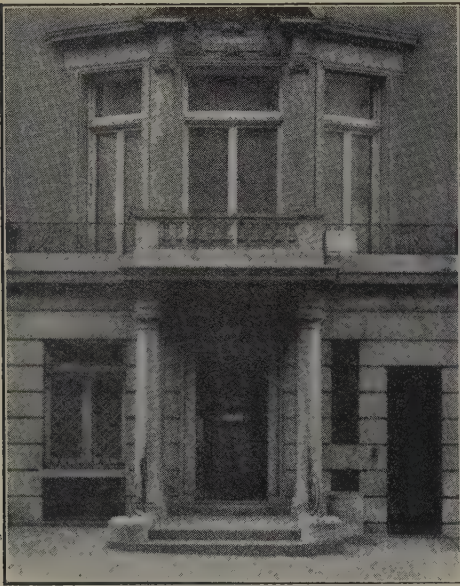
as skilled, as workers in secular agencies doing the same sort of work. Anything less than this is a betrayal of a sacred trust. Indeed there are two important reasons why women workers in the Church should have a more thorough preparation than other professional women.

To do hard things and to do new things: this is what the Church demands of its women workers. It is to the glory of the Church that its leaders have done the hardest tasks. They have tackled tremendous jobs. Women have been sent out, in the name of Christ to all sorts of places where, with inadequate materials and the most meager assistance, they

have accomplished truly stupendous results. The Church has also had a splendid record as a pioneer. It has broken ground in all sorts of enterprises in human welfare. And for these difficult and pioneer undertakings the most thorough training is indispensable.

Just what does this training involve? For most of the types of work which have been mentioned it would be normally expected that a woman should have four years of college study and approximately two years of specialized training and experience. For work in foreign countries and probably for all Church work, a year or two of additional experience—apprenticeship under conditions that are trying (the word is used advisedly) is desirable.

DURING the past decade a new beginning has been made in providing opportunities to women to become more skillful workers in the Church. In the accompanying article Miss Case is concerned only with these recent developments and therefore does not discuss the work of the older and better known deaconess training schools which for many years have given to the mission field and other kinds of Church work, some of their most proficient workers.



WINDHAM HOUSE, NEW YORK

A center for graduate students training for some form of work under the Church

The women of the Church, organized in the Woman's Auxiliary to the National Council, have undertaken as a matter of major importance the preparation and continued training of women workers in the Church. For the last few years and with the help of the United Thank Offering they have been working definitely along three lines.

First. They are seeking to discover and to try out possible candidates. Through Church college workers and in other ways an effort is being made to encourage able and vigorous Church students who are now undergraduates to consider the possibilities of Church work. St. Margaret's House in Berkeley, California, is an important center for undergraduates. It coöperates with the University of California and gives an additional year of specialized training. Some of the college girls live in the house. Many of them come to the house frequently for conferences and services. They learn to know the Church and its work and to consider their own relation to it. A few students from Eastern colleges come to New York every summer

to work in vacation Bible schools in hot and congested parts of the city and to take a course at Columbia University which is closely related to their field work. These students live at Windham House, where the devotional life of the Church is taken for granted as the necessary background for their work and thought. For the last two summers eight or ten college undergraduates have assisted in a rural religious education project in the Diocese of Maine under the leadership of Miss Margaret Teague (see THE SPIRIT OF MISSIONS for June, page 259).

Secondly. At the two national training centers facilities are offered for a fine type of professional training in social work, religious education, teaching, and hospital service. Tuttle School in Raleigh, North Carolina, is a training school for colored women, who all must be college graduates. Windham House is the center for graduate students who are going into some form of work under the Church and who use the professional schools available in New York City, notably the various departments of Columbia University, the New York School of Social Work, and Union Theological Seminary (General Seminary is not open to women). These houses provide opportunity for knowledge of the Church's teaching, its sacraments, its history, and its organization and work today. And still more important, they are devotional centers where the corporate life of the Church is lived as well as studied. Women from these training centers are filling important posts in this country and in the mission field. It is true that many of the graduates of Tuttle School are doing social work under the Government or in private welfare agencies, but surely the Church will soon be asking for a larger number of well-trained colored women. Graduates of Windham House are working as diocesan and parish directors of religious education, college workers, case workers for the Church Mission of Help, and as teachers and nurses in schools and hospitals in various parts of the world.

Thirdly. The Woman's Auxiliary is making every effort to make further training possible for missionaries and other workers now on the field. With the help of scholarship grants for a part (not for all) of their expenses, women are coming to the training centers for further experience and training. The Church training schools and Windham House are open to missionaries who are carrying a program of regular study. The opportunities they provide are accepted eagerly by missionaries from overseas and by workers in parishes and dioceses in this country. Eighteen women came to New York this summer for a three weeks' seminar in religious education in the Columbia Summer School. In 1934 there were fourteen. Most of them lived at Windham House. Two of these work-

ers received scholarship aid. The others paid all their own expenses, including the fees for college tuition, out of their salaries small as they are.

In these three ways—through recruiting and preliminary training of college undergraduates, through professional training in a Church center, and through additional in-service training for missionaries and other Church workers—the women of the Church are cooperating with candidates and workers in the field to improve the standards of Church work. They are trying earnestly to make available for the Church the skilled service that it needs. A part of the United Thank Offering is used in every triennium for this purpose. Only a beginning has been made. But it is a beginning which is full of promise for the future.

U. T. O. Aids Work With Women Students

By Leila Anderson

Field Worker, Woman's Auxiliary to the National Council

IT IS NOW seven years since the women of the Church voted at their Triennial Meeting in Washington to use the resources of the United Thank Offering to undertake college work among women. Since 1928 seventeen women have been employed as United Thank Offering college workers. Some of these have been Associate Secretaries for College Work and have traveled throughout a Province working in many colleges instead of just one. There have been other women, too, trained with the help of United Thank Offering scholarships but doing their work under diocesan or parish funds.

Among the women college workers there are at present four United Thank Offering workers: Katharine Grammer in the Province of New England, Louise Starr at the University of Georgia, Marcia Stafford Luther at Northwestern University, and Ellen Gammack in the Province of the Pacific.

The interest of the women of the Church and their financial support has undoubtedly served as a great stimulus to work with women students. And yet,

we must face the fact that there are many thousands of women among the approximately 32,000 Church students in the colleges of our country. One worker writes:

I am more deeply convinced each day that student work is a missionary endeavor, and not merely to those with no Church affiliation but to our own Church students as well. This is an important factor which affects the method of work and the program carried.

It is painfully evident to those who have worked with students, especially in certain parts of the country, that students know almost nothing about the Church and very little about Christian thought. It is an error to assume much understanding. Throughout the universities there are numbers of thoughtful, earnest students who are genuinely perplexed as to what to believe and as to what way of life to follow. Caught as they are in the whirlpool of modern life many do not know what direction to take, how to manage their nerves and emotions, what to try to do with their lives. In the

course of their experiments with various ways of life they must have the opportunity of knowing the Christian Way.

Among them are the women who in some cases already are facing or in a few years will be confronted inevitably with the realization of the peculiarly insecure and volcanic time in which they live. They have to face indefinite postponement of marriage, unemployment, vocational maladjustment, or the return as adult dependents to the parental homes. And these, of course, are only some of the difficulties which may lie in wait for them. It is imperative that these women know that the resources of the Christian Church are available to them.

But, exactly, what does a college worker do? For some time the work of women college secretaries was largely experimental since they were entering an undeveloped field of the Church, but from the experience of these women in the past seven years certain methods of work and emphases have been discovered to be most effective. Of course an activity may be advisable on one campus and entirely inappropriate on another. In general, however, one of the most important functions of a worker is that of personal counseling. All workers spend much of their time this way. It is clear that women can be of special help to women students in understanding their problems and their needs, and in making it possible, and even easy, for students to come to them. One United Thank Offering worker writes:

I work to create an informal atmosphere in my apartment which serves as a center for our midweek program. I believe in serving tea to students, because so often a student who has dropped in to tea a few times will come for counsel and help when she gets into "a jam" or has a problem which is bewildering her. A student will rarely turn to a stranger for help. Therefore, I try to know her that I may be of help later. I find calling a poor method of work save in certain cases. Students, however, call on other students, to invite them to tea, or to church, or to meetings.

Another writes:

No worth-while work can be done without personal contact; so visiting the stu-

dents in their rooms goes on the year round. Only in this way can we get close enough to the girls to be of any help to them when they need it. And it really means much to them to have someone to whom they can turn when in difficulty. Students have sent for me when a death occurred in the family. They have come to ask to borrow money for an unexpected trip home. (Nor have I lost a penny by lending it.) They come when worried about their work, their roommate, their affairs of the heart. Students come asking questions about the Church, wanting to discuss certain attitudes of mind, wanting advice and counsel on what to do under certain circumstances.

But are women workers qualified to help students in their perplexities in the field of religious thought? One United Thank Offering worker did outstanding work in the field of philosophy in her university and in theology in the seminary. Another recently completed two years' study of theology at Oxford. The director of religious work at the university at which she was employed by the Church before she went to Oxford told me that she did some of the finest work with students he had ever seen. And still another worker trained under the United Thank Offering, but employed under other funds now, was the kind of student in her seminary who was so proficient in her study of the creeds that her papers were placed in the library of the institution for her own class and those to come after her to read. One of these women has written:

Student secretaries should be qualified by as much background in philosophy, psychology, theology, sociology, and economics as possible. Also a background in literature and the arts cannot be wholly ignored. Students in general respect most highly knowledge or intellectual attainment. With so many professors undercutting religion by smiling about those who still insist upon the supernatural, goodness and piety are not the only necessary qualifications for workers if students are to be won to the Church.

Another important method of work is through groups of various kinds. Workers report Bible classes, confirmation classes, study and discussion groups on social problems, all-day retreats, weekend conferences, community work proj-



BISHOP TUTTLE SCHOOL, RALEIGH, NORTH CAROLINA

A training center for colored women whose forty-six graduates are making a superb contribution to the life of the Nation and the Church, and indicate the school's potentialities for service

ects, and college clubs and auxiliaries. Through groups students not only secure facts and clarify their thinking, they also have the experience of working together and taking responsibility in the Church's work, thus receiving valuable training for the years ahead.

Our workers are convinced of the central importance of the services of the Church in any program of college work, and they make in their reports references to corporate communions, all-day retreats, morning watch services, as well as the regular Sunday services, in which they encourage student participation.

In any consideration of college work today mention should be made of the concern many students have for the poverty and suffering which have arisen in connection with the economic crisis. One of the functions of college workers is to be able to help students understand the connection between these facts and the work of the Church and to encourage more students to have a similar concern. Fortunately our women workers are informed about the significant social movements of our day and are bringing students in touch with them.

A good summary has been given in a report by one worker who says:

The use of books, having a lending li-

brary for students, the use of resource people as speakers and consultants for students with certain difficulties, a constantly changing program of student interest, the building up of financial support for the program, speaking to auxiliaries, and conferences with adults to present the program of work and the great need, all of this makes something of a composite picture of a woman worker at work on a college campus.

Now that foundations have been laid by the United Thank Offering for work with women students this work must be continued. Clearly these have not been the years in which the Church was equipped financially to carry on this work as it should be done. But it is most important not to lose what we have gained. Already we have learned invaluable lessons about the work, and there is every reason why we should move ahead. More workers are needed. Adequate provision must be made for training, employing, and equipping women. And more opportunities for conferences and consultation among the workers must be provided. We do not agree with the young clergyman not long out of the seminary who said: "Church groups for young people just 'happen' to be good or 'happen' to be worthless." There is nothing esoteric about college work with women. We shall reap what we sow.

Why Missions?

A Series of Answers Based on the Gospel

VII. Worship and Missions

By Marguerite Ogden

TWO WOMEN were discussing the work and workers in the Woman's Auxiliary of their parish. One said, "I cannot understand how women can pretend to do Auxiliary work and not go to Communion regularly."

The other replied, "No, neither can I, and what is more I cannot understand why so many women in our parish can go constantly to a weekly Celebration and never try to take part in the corporate work of our Church for missions."

These two women quite unconsciously had stated the why of missions, but they did not bridge the gap that frequently exists between the worship of our Church and the missions of our Church.

The United Thank Offering was founded upon and has always maintained the right relation between worship and missions. First the act of thanksgiving to God, then the practical act of giving of oneself in prayer and money for those who were sent. It is really an epitome of the Church giving itself to God and then making oneself serve God's purposes.

In the days of the early Church in Jerusalem, after people had received the Holy Spirit they were driven to testify to the power of Jesus Christ in their lives. That men should testify by way of thanksgiving for what they have is in the purpose of God. It is called by different names. It is "seeking for lost sheep who are not of this fold." In the first century it was answering a "call to Macedonia." In 1750 it was "sending out men to propagate the Gospel in foreign parts" (colonies, now included in our United States). Today it is "schools and hospitals in the Orient" or "social service" or "educational work in rural communities." And

it all starts from the worship of God.

It is perfectly natural to worship God. All primitive people do it; it is only a follower of Christ who perceives that being fed with the Bread and Wine—Christ in us and we in Him—means that they see God in the hungry and the thirsty, in the stranger, the naked and the prisoner.

It is one step further on and more difficult to realize that in the Holy Communion one becomes a part not only of that glorious act of worship, but also of a corporate living body carrying out the will of God in the world. One may not like the concrete road or the sign posts that the General Convention is using for traffic, but a worshiper must stop and think well before he refuses to be led by the Spirit.

This really is a period of Church history which is developing a world life such as Christ prophesied when He was told that His mother and brothers were without. "Stretching out His hand towards the disciples he said, 'Who is my mother and who are my brothers? . . . whoever does the will of my Father in heaven, that is my brother and sister and mother.'" It is as if one might reply when told that their parish was their field of work, "My parish then must include the whole world."

One wonders if the women mentioned at the beginning of this article and others who think the same thoughts, will be brought some time to perceive that our Lord's commentary on the Summary of the Law, in effect says that those who worship a God of limitless love must live in a world-wide neighborhood. It is the only answer to Why Missions!

NEXT MONTH—Bishop Jenkins of Nevada will contribute the eighth article in this series.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

FROM THE BEGINNING the Joint Commission on the Forward Movement has declared that it has no intention of telling the Church in detail what the Forward Movement program must be, or how it is to be fulfilled, but conceives its task as counselor, coördinator, and clearing house for parishes, dioceses, and other organizations of the Church. The ultimate test of the Forward Movement is its effect in the hearts of individual members working out in individual and corporate enterprise, and the real means of its fulfillment, under God, are the united prayers, vision, courage, and service of loyal members of the Church everywhere.

"In union there is strength." This may be a platitude, but it is a fact nevertheless. The Woman's Auxiliary grasped it long ago. The rest of the Church may have lost sight of it at times in preoccupation with individual and local needs. But the women of the Church, with fewer resources and opportunities, have made the most of them and, therefore, have added a tremendous power to the Church's work. From city parish and village mission, great mansions and tiny farmhouses, their individual gifts and prayers are united to form a thank offering not only acceptable, but with Power.

This same spirit challenges the whole Church in the Forward Movement: the united thank offering of prayer, vision, courage, and service from every loyal member. The challenge is to our individual and corporate initiative.

That this challenge is being taken up throughout the Church is revealed in many touching and inspiring evidences in the mail received at Forward Movement headquarters. Parishes are rethinking

seriously their Christian obligations, drawing their forces together, reinvigorating their life. The layman is discovering his place, no longer as the "forgotten man," but as the heroic champion of Christ in his own community. The study of the Bible is being pursued in a manner that promises to make that Book familiar again to Americans.

Our present effort is to seek ways and means to reinvigorate the life of the Church. This means our personal rededication to the cause of the Master in a continuous, sustained effort reaching out in ever-widening circles to fulfill the great commission handed to us by our Lord Himself. We seek such a reinvigoration as will make the Church a more effective instrument in accomplishing Christ's work in the world.

The demand for a Forward Movement in the Episcopal Church arose primarily from our failure in recent years to give adequate support to our missionary enterprise. Of course, there were other factors, but the missionary program was the chief index which showed the extent of our failure. It was through no wilful neglect that we had failed, but through our worldliness, ignorance, fear, and disunity of the spirit. To combat these fundamental weaknesses the Forward Movement was called into existence.

The Forward Movement Commission welcomes every bit of initiative that can be aroused in this effort. What you succeed in doing in your own parish may be the very thing that another parish has been seeking to accomplish. Your particular problem may have found a solution elsewhere. Let the Commission know about it.

Forward Day by Day—A Manual of Bible Readings for October and November is now available at two cents a copy

SANCTUARY

The United Thank Offering

*Thou givest quietness of heart, and great peace, and festive joy.
When spiritual comfort is given thee from God, receive it with thankfulness; but understand that it is the gift of God, not any desert of thine.
Grace ever attendeth him that is duly thankful.*—THOMAS à KEMPIS.

DURING THIS SEVENTEENTH triennium of the United Thank Offering, let us think of the immeasurable influences that have gone out, the unseen and unrecorded joys and triumphs resulting from this Offering.

Let us remember in thankfulness those thousands of women whose prayers and gifts have been offered in past years.

Let us give thanks for the outward and visible results of the Offering in many lands, for churches, schools, and hospitals, for health and security made possible to many retired workers, and for the work of women missionaries now in the field.

Let us pray for the new missionaries of the coming years, now unknown, whose recruiting and training may be provided by the next Offering.

Let us pray that the Offering of 1937 may come from an ever deepening knowledge of the love of God; that the true meaning of thankfulness may grow in the hearts of all Christians, thankfulness for outward blessings, for joyful events and anniversaries and relationships; still more for the "blessed hope of everlasting life," for knowledge of truth, for "the means of grace and for the hope of glory"; and above all, thankfulness for our Lord Himself, the living Christ.

O ALMIGHTY GOD, do thou assist us with thy grace, and grant that in the spirit of humility and with the full purpose of a good will we may serve thee more earnestly for the time to come.

THE UNITED THANK OFFERING PRAYER

O LORD, OUR Heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom; through Jesus Christ our Lord. Amen.

The National Council

Conducts the General Work of the Church between Sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

National Council Meeting, September 17-19

THE NATIONAL COUNCIL, at its meeting, September 17-19 in New York, asked the whole Church to concentrate on a program of three objectives, in terms of Christian discipleship, Christian stewardship, and Christian partnership. Following a new procedure, all departmental matters were dealt with as far as possible on the first day and evening, leaving a clear day and a half for discussion of the Council's work as a whole in its relation to the Church. The outcome of this long conference is embodied in a statement adopted for presentation to the people of the Church (see pages 456-457).

SOME NEW MISSIONARIES

AS AT THE last Council meeting, the Foreign Missions Department asked the appointment of two missionaries who will go out at no cost to the Council. Mr. Brinkley Snowden of Knoxville, Tennessee, a trained agriculturist, a young man of unusual ability and devotion, long has been eager to work in the South India Diocese of Dornakal; and Bishop Azariah has requested his appointment. The Council has no funds available for such an appointment but Mr. Snowden is able and willing to finance himself and the Council was delighted to appoint him. Mr. Snowden was presented to the Council and expressed his keen appreciation of the appointment which enabled him to go out as a representative of his Church. He sailed from New York on September 19.

The other appointment was that of a woman physician, Dr. Janet Anderson of Grace Church, Mt. Airy, Philadelphia, who will relieve Dr. Hawkins K. Jenkins at Sagada, Philippine Islands, when he

goes on a much needed furlough. The Sagada Hospital, though small, is carrying a crowded schedule of work, with some 25,000 treatments a year. It would be exceedingly unfortunate to let the work lapse during a furlough, but the Council is unable to finance the appointment of a substitute, nor is it easy to secure a qualified volunteer for a temporary service. Not only has a volunteer appeared for the term, but a gift has been received to cover salary, outfit, and travel. Dr. Anderson is chief surgeon in the Philadelphia Woman's Hospital.

The Council also made a few appointments to fill critical vacancies. These included the appointment of the Rev. Arnold B. Craven as missionary in charge of Epiphany Church, Santo Domingo City; Wilfred C. Files to the Mission of Our Saviour, Tanana, Alaska; Lucy A. Test, R.N., to the nursing staff of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska; Ann B. Mundelein, formerly a missionary in Hankow, China, to South Dakota; Marjorie B. Munich as house mother at the Crow Creek Dormitory, Fort Thompson, South Dakota; Frances B. McNulty formerly a missionary in Puerto Rico as a teacher in the Patterson School, Legerwood, North Carolina; and Ann Elizabeth Lucas as a religious education worker in Wyoming.

Request for a scholarship has brought to light an unusually promising candidate for a needy field of work. Bishop Bartlett as Secretary for Domestic Missions requested the National Council for scholarship aid of \$300 (which the Council appropriated from a legacy designated for such use) for Margaret C. Morgan, a Negro, of Vicksburg, Mississippi, who entered her senior year at Cornell Uni-

versity this fall. She has had a scholarship which she won on completing high school, which pays half her tuition, and she works for her room and board. She intends to take a medical course and return as a qualified physician to work among her own people. Her academic record in Vicksburg and New York City high schools and in Cornell has been exceptionally high, her grades apparently running uniformly in the upper nineties. Miss Morgan's father has been priest in charge of St. Mary's Church, Vicksburg, and chaplain of the Vicksburg Industrial School since 1922.

CHINA BANK FAILURES

AMONG THE important foreign mission questions before the Council was the present acute difficulty of St. Luke's and St. Elizabeth's Hospitals, Shanghai, caused by the closing of four American-owned banking institutions, known as the Raven group, in Shanghai. The amount involved for the hospitals is some \$400,000 (U. S.). The disaster also affects a number of the Church's other institutions in China. It has meant the complete cessation of the hospital building program which had already begun. At the urgent cabled request of Bishop Graves and the mission treasurer, Mr. M. P. Walker, the National Council's Treasurer, Lewis B. Franklin, leaves immediately for Shanghai and will also take advantage of the opportunity to confer with Bishops in the Orient on financial and other missionary problems. The Council expressed its appreciation of Dr. Franklin's long-continued services and wished him every success on his approaching difficult mission.

BUDGET FOR 1936

THE BUDGET for 1936, for the total approved by General Convention, \$2,700,000, was adopted. This budget is, of course, subject to revision next February when reports from the dioceses are in hand; and the Council voted that such revision should be upon the principles established by General Convention as contained in the report of its Committee on Budget and Program.

The treasurer reported legacies received since the April meeting of the Council, including \$1,000 designated for domestic missions, \$3,000 for foreign missions, nearly \$6,000 undesignated, and over \$41,000 for investment.

General Convention directed that one-half the amount of undesignated legacies received by the Council should be appropriated to the Forward Movement Commission. Half the amount so far received, \$7,000, has been paid and in addition the Council voted to advance a sum not to exceed \$20,000 in 1935. The Forward Movement Commission has voted to reimburse the Council for any sums advanced in excess of the Commission's share of legacies.

The Council learned with gratification that a trust fund has been established by a friend which will give the Council an income of \$2,000 a year.

BISHOPS ADDRESS COUNCIL

SINCE THE DEATH of Dr. Rudolf B. Teusler, former director of St. Luke's Medical Center, Tokyo, the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku, has been acting director. Bishop Binsted, addressing the Council at an evening session, brought an impressive first-hand account of the enormous activity carried on by the medical center, its high standard of work, and the increasingly important place the Center holds in Japan.

A scholarship was voted by the Council for Dr. Teusler's son, Rudolf B. Teusler, who is now preparing himself to follow his father's profession.

Since the last meeting of the Council, Bishop Matthews of New Jersey had returned from a journey around the world during which he visited a number of the missions. He brought to the Council his enthusiastic impressions of the fine quality of the mission staff as he met them and of the work he saw, offset by deplorable restrictions of income and inadequate equipment. He also expressed his desire that some further help might be given toward the education of the children of missionaries. The Council referred the matter to the Foreign Mis-

sions Department, asking that steps be taken to learn where scholarships may be available in American schools.

MISCELLANEOUS

FOR THE American Church Institute for Negroes, the Rev. Robert W. Patton brought the good news that the Institute schools, in spite of extreme difficulties, had closed the school year without a deficit, on a budget of \$350,000. The largest number of students on record were enrolled last year, over 4,000. In addition, many adults are coming in from the countryside for special lectures, short courses, and so on; 9,000 came last year. This contact with the schools represents the first time that many of these people have even heard of the Episcopal Church. The schools received gifts during the year of \$192,000 over and above National Council appropriations and the fees received for board and tuition. Four schools erected new buildings during the year, almost entirely from gifts made or promised before the depression period.

The Conference of Church Workers among the Deaf includes eleven deaf clergy who try to cover large missionary fields in the United States. In recent years a Reinforcement Fund has been started for this work, which aims at a total of \$15,000 which a California Churchwoman has promised to double. The National Council is trustee of the fund and, as the income now warrants it, appropriated \$300 for a scholarship to a seminary student, a candidate to increase the small staff of deaf clergy.

Word was received through the Foreign Missions Department from Francis C. M. Wei, president of Hua Chung (Central China) College, Wuchang, China, of a promise of \$10,000 (U.S.) payable during the year, for new land for the use of the college. The gift is made by two American Churchwomen.

Among the departmental affairs dealt with by the Council, the work and

policies of the Department of Religious Education were presented in a comprehensive statement* by the Department's executive, the Rev. D. A. McGregor. The Council members greeted his report with enthusiasm. The Department's aims, methods, and plans in regard to college work, young people's work, missionary education, work among the isolated, and especially the problems of Church schools, in short, the whole process of religious education and the basis on which it rests, were outlined with clarity and precision. The Council ordered copies of this report sent to all Bishops for their information before the meeting of the House in November; also the similar statement concerning the Social Service Department made by the executive, the Rev. C. Rankin Barnes, at the April meeting of the Council.

The Council took action on other matters regarding the Church's work in Mexico, Puerto Rico, Cuba, and Alaska, as well as the Orient.

DECEMBER MEETING

A CONSIDERATION of the relation of the National Council to the young people of the Church, especially in regard to the Church's Mission, has been placed on the agenda of the Council meeting, December 10-12, on motion of Miss Corey who also requested the appointment of a committee to study the subject and report to the Council. The Presiding Bishop appointed as the committee Bishop Juhan of Florida, Miss Corey, Charles Wood of Philadelphia, chairman of the commission which heads up the National Federation of Episcopal Young People, the Rev. Ernest E. Piper of New York, chairman of the above commission's executive committee, and the Rev. W. Brooke Stabler of Philadelphia, chaplain of the University of Pennsylvania and president of the Church Society for College Work.

*This statement will be published in an early issue of THE SPIRIT OF MISSIONS.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

U.T.O. Aids Mountain Missions

ST. MARK'S MISSION, Dante, Virginia, is the only agency of any kind to help people in a large coal-mining camp of some 3,500 people on the western slope of the Alleghany Mountains. The people are mostly Southern Highlanders who have come into the mining camp where they can earn more money and have better schools for their children; there are also some Hungarians. Deaconess Maria P. Williams, who has been at the mission since 1911, writes that the calls made upon them are many and various, frequently coming from the far ridges, from isolated families whom they know to be deserving and are nearer to them than to any other mission. Many are desperately poor; some not so much in need of the necessities as of some quilt pieces, or magazines with which to paper their cabins. The Deaconess continues:

I was the first woman worker here, and it has been a joy to see the work grow during the years. We have good public schools, but there is no work of any kind for girls when they are through high school, so they must go away to hospital training schools or normal schools, if they are to earn their own living. Most of them are outfitted from the boxes that come from the Woman's Auxiliaries, and without this clothing it would be impossible for them to go. Frequently I lend the young people the money they need and they pay me back when they get to work. Several of the girls are teaching in our public schools, and several of our finest nurses have been our own girls who have gone out for training and come back to the little company hospital here. One of the nurses there now is a practical nurse to whom I lent fifty dollars for her outfit and arranged for her to enter the Practical Nursing School. She was the oldest of a large family, and it was out of the question for her to attend school long enough to finish high school. When she graduated she was employed in the hospital where the Practical Nursing School is, and took her sister and cousin back there for training, financing them herself. They have graduated and made good; I have been paid the original loan; and just see how much good has been accomplished.

One of my godsons, whose mother died years ago and who has been my own personal charge ever since, is in his third year of college. He made the honor roll in 1934, and comes home (as the mission is to him) every third Sunday in the month, as that is the Sunday on which we always have an early Communion Service for the young people.

Another one of our girls is working her way through Berea College. She has been there four years; is learning to weave, and is very thrilled over it all. Here is an extract from one of her letters:

"Dear Deaconess: Miss Daniels gave each of us girls a stamp this morning and told us she wanted us to write to our mother, or someone very dear to us. She said she was doing this to celebrate Mother's Day. I thought I would write to you because you mean more to me than anyone else.

"We have been having some lovely weather; I only hope it lasts. We paid up today for the last time this year. My bills were \$36.10. I had \$2.38 over enough, worked out. I was so glad that I had even enough to pay up with."

Some of the families here could not possibly send all the children to school without our help; but I feel they should work for what they get, so the girls come and wash windows or scrub the community room, the boys hoe the garden, chop kindling, and do various jobs, and the mothers wash curtains.

The Woman's Auxiliary, through its Supply Department and the United Thank Offering, gives invaluable help to all our work in the Southern Mountains.

AMONG THE fifty-odd parishes and missions in the Diocese of Springfield a group of twelve are ministered to by one man, the Rev. Ralph Markey of St. Andrew's, Carbondale. The ordinary Sunday for Mr. Markey includes at least five services and 175 miles of travel. Unfortunately a great many of our missionaries are doing just what Mr. Markey is doing, and we are looking forward hopefully to the time when the field can be properly manned.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ONE OF THE seven-year-old pupils of St. Margaret's School, Pelotas, Brazil, remarked as she jumped into bed one night a few weeks ago:

I've done three things today which I never did before in my life: made my own bed, cleaned my teeth at bedtime, and said my prayers.

A gift from the United Thank Offering of 1931, supplemented by the legacy of a devoted Churchwoman, made St. Margaret's possible.

THE REV. ERNEST H. FOSTER who has added to his work at Holy Trinity Church, Yangchow, the evangelistic work formerly carried on by Dr. Ancell at Emmanuel Church, says:

Yangchow people are generally most friendly and there seems to be a growing interest in the Gospel. Recently, a young man who had been one of my students in the Government Middle School in 1931 came to call on me. He is now a student in Tsi Nan University near Shanghai. His purpose in calling was to ask me about Christianity since he said he felt the need of religion very much. I had a long conversation with him. He promised to write me from time to time to keep in touch as he said there was no church near his school to which he could go. I believe his case is only one of many, and is indicative of what is going on under the surface all over China.

On Easter ten of the Mahan School students were baptized, and the following Sunday twenty-three others were admitted as catechumens along with four students from the day school.

IF YOU WANT to read a vivid, human, and stimulating account of one of the Church's missions among the Indian people send ten cents (stamps or otherwise) to the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., and ask for a copy of *First Families of Wyoming*. It tells what the Church is doing at St. Michael's, Ethete,

Wyoming, for the Arapahoe Indians—"the nicest Indians in the world" says Barrett P. Tyler who tells the story. See the "Sundance." Meet Chief Yellow Calf. I know him and he is worth meeting even in a booklet. Learn something about the fight against trachoma. Watch "Miss Jones and her black bag." And after you have done all that answer Mr. Tyler's final question, "Are you for it?"

MY FRIEND, Dr. Robert E. Speer, the senior secretary of the Presbyterian Board of Foreign Missions and in my opinion, the outstanding missionary leader in the world, recently made this statement:

The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Alexander Duff said, "has played with missions." An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first?

I am sure these words will find a response in the hearts of many of the good friends who gather about the Secretary's Desk from month to month. I wish that they might pass them on to thousands of others.

THE NUMBER OF persons confirmed recently, all adults, and equally divided between men and women, in the Diocese of Shanghai in the Convention year, May 1934 to May 1935, was 620. "Not a very large number," I hear some people say, "when one thinks of the 450,000,000 of China's population." True enough. But it is interesting to turn to the 1935 edition of *The Living Church Annual* and learn from its statistical tables that here in our homeland with three centuries or

more of Christian tradition behind us, and with a multitude of agencies working on behalf of the Christian cause there are *sixty-one* of our American dioceses and missionary districts in each of which confirmations *were less* in the year 1934 than the confirmations in Shanghai. This Diocese of Shanghai now has enrolled 10,063 baptized members of the Christian Church; most of them adults. Forty-two of our dioceses and missionary districts in the United States have a smaller number. The Church in China, as elsewhere in the overseas missions, is growing.

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RECENTLY, THE WIDE influence of St. Luke's Hospital, Tokyo, was illustrated by the experience of a Korean nurse who had been trained in its College of Nursing. Here is something of the same kind from another oriental hospital, St. Luke's, Manila.

One of the graduates of St. Hilda's School, Wuchang, went to the Philippine Islands, some years ago, entered the training school of our St. Luke's Hospital, Manila, and has now been called back to her own country and her old school to serve as school nurse. Writing to the present principal of St. Hilda's School, a

former schoolmate, this young nurse says:

I have had six delightful years in the Philippines, having been escaped by many a disaster, and I feel it is high time for me to say good-bye to the happy gone-bys, and come back when there is a call, to do my least bit of duty towards my country and towards the speeding of God's Kingdom.

The experience of my six years out in a foreign land, coming in contact with people of various kind, and the phenomenon of everyday life have made me realize that our God is the real living God who forever helps and blesses the good will of mankind. I have many little plans regarding to the hygiene and sanitation of the poor village people living near St. Hilda's, of which I am sure you will give your consent and coöperation.

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WRITING UPON what he calls, "the immediate need for missionary personnel," Bishop Roots says:

In this diocese we need new clergymen as recruits for Ichang, Changsha, and Wuchang, one in each place. We need women evangelistic workers, one each for Changsha, Wuchang, and Hankow. In addition we need teachers at Central China College, Boone Middle School, St. Hilda's School, and lastly, but not least, we need a trained nurse to help in the training of nurses at the Church General Hospital, Wuchang. All these needs are urgent.

With Our Missionaries

CHINA—HANKOW

Mrs. Madeline Wassell sailed September 7 from Vancouver on the *Empress of Canada*, to assist Dr. Mary James at Church General Hospital, Wuchang.

CHINA—SHANGHAI

Deaconess E. W. Riebe arrived August 27 in Shanghai on the *Empress of Japan*, after regular furlough.

Charles E. Perry arrived August 27 in Shanghai on the *Empress of Japan*, after regular furlough.

Grace W. Brady arrived August 27 in Shanghai on the *President Hoover*, after regular furlough.

The Rev. Leslie L. Fairfield, a new appointee, arrived August 27 in Shanghai on the *President Hoover*.

HAITI

The Rev. Arnold B. Craven, a new appointee, sailed August 29 from New York on the *Pastores*.

JAPAN—NORTH TOKYO

Sarah G. White sailed September 6 from Seattle on the *Heian Maru*, after regular furlough.

Christine M. Nuno, sailed August 16 from Yokohama on the *Empress of Canada*, and arrived August 28 in Vancouver, on regular furlough.

JAPAN—TOHOKU

The Rt. Rev. and Mrs. Norman S. Binsted sailed August 16 from Yokohama on the *Empress of Canada*, and arrived August 28 in Vancouver.

PANAMA CANAL ZONE

The Rev. R. W. Jackson sailed August 11 from the Panama Canal Zone on the *Ancon*, on regular furlough.

THE PHILIPPINES

The Rev. and Mrs. J. C. W. Linsley arrived August 16 in Los Angeles, on the *Corneville*, on regular furlough.

Eliza H. Whitcombe sailed September 6 from San Francisco on the *President Coolidge*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

The Organized Church School Class

A CHURCH SCHOOL class is not only a class, it is also a group. It is not merely a number of boys or girls who come to receive certain instruction from the teacher; it is a group whose members receive effective influences one from another. Children are quick to imitate and are eager to win the recognition and approval of their companions. Therefore in every class there are two lines of personal pressure on the pupil, the one coming perpendicularly, so to speak, from the teacher to the pupil, and the other coming horizontally from the other pupils.

We must recognize that the education which the boy or girl receives is a composite of these two influences. The work of the teacher in trying to inculcate reverence may be entirely canceled by an irreverent attitude on the part of the class. Conversely, the influence of the teacher in seeking to develop Christian loyalty can be multiplied if the spirit of the group is enlisted in this loyalty. The good teacher will not be content to do his own best teaching, he will also use his utmost endeavors to capture for Christian ends this influence that is exerted by the spirit of the group.

This is where the organized class can be of great service. The organized class recognizes the group life of the boys and girls and provides an opportunity for this group life to serve Christian ends. It is a planned attempt to make the horizontal social relations of the boys and girls agencies in the development of the Christian life. It is partly an effort to lead the pupils to do something for God and for man; but its greatest value is not in the work that is done but in the training which the pupils receive while doing the work.

The officers of the class will learn the virtues of being reliable and of bearing responsibility as they are called on to discharge the duties pertaining to their

offices. Initiative is developed by putting a person in a public position where he has the opportunity to gain recognition from his fellows. A boy or girl when put into the office of president of a group has an opportunity to learn and develop abilities in leadership. Committee work will provide occasions for learning how to work with others. In a joint activity in which all the members of the class are engaged, the troublesome pupil is no longer looked up to as a daring rebel against the authority of the teacher but is seen as an enemy of the group and is soon suppressed by the common public opinion of the group.

In an organized class the teacher finds a new function. He becomes the leader of a group and not merely the teacher of a lesson. He can knit the class into a web of loyalty and coöperation. He becomes the most important member of the group instead of being an outsider wielding an alien authority over the group.

Every such group needs a leader. The teacher-leader will find full scope for all his abilities in thinking out and in suggesting forms of activity in which the class will engage.

Then the teacher will need to supervise the activities very carefully. This does not mean being a boss and dictating how everything must be done. It means being a guide, counselor, and friend to the whole group. The teacher must always keep in mind that this activity is entered into, not merely for the work's sake, but for the sake of the training that the boys or girls will get in performing the task. The teacher will watch carefully to see that the Christian virtues of faithfulness, unselfishness, and industry are learned through the work. The boys and girls will be thinking of the work that they are doing; the teacher will be watching the growth of the Christian life in the boys and girls as they carry on the work.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

Social Work and the United Thank Offering

ONE OF THE joyous privileges of the Executive Secretary is his frequent contact by correspondence and occasional conferences in person with missionaries whose work is primarily social in character, even though they are not employed through the Department. They are found laboring in the slums of great cities, bringing sunshine into mill villages, spreading health knowledge in mountain missions, or directing social institutions.

One thinks especially of the enduring contribution of the United Thank Offering when he visits St. Agnes' Hospital, Raleigh, North Carolina. An integral part of St. Augustine's College, it is intended for the care of Negro patients. Its Training School for Nurses is designed for the training of young Negro women and follows the standards of admission set by the Association of Nurses Training Schools. The training school occupies a modern three-story brick building, costing \$60,000, half the cost of which came from the United Thank Offering of 1928. The skillful veteran superintendent of the hospital, Mrs. Frances A. Worrall, R.N., and Sister Anna Mary, matron of the training school, are both supported by the United Thank Offering.

Founded in 1896, St. Agnes' Hospital is one of the few hospitals for Negroes which bears the rating "Fully Approved" of the American College of Surgeons. It is also approved by the American Medical Association for a fifth year in medicine for internes and is a member of the American Hospital Association.

Within the same diocese is The Good Samaritan Hospital, Charlotte, the oldest hospital exclusively for colored patients now in operation in the South. Although founded in 1888, its plant was completely modernized and enlarged in 1930. Its superintendent, Miss Marion Bodey, R.N., also receives her support from the United Thank Offering.

Over in the Diocese of Western North Carolina another worker, Miss Maria R. Monroe, is meeting the human problems of an industrial village, High Shoals.

Farther south, at Trinity Mission, Columbia, South Carolina, Miss Margaret Marshall has developed a work which now resembles a young settlement in the breadth of its community service and the extent of its program. Miss Mary A. Ramsaur is working in Great Falls, a mill village in the same Diocese of Upper South Carolina. Both these women, alert students of social problems and vigorous workers, are supported by the U.T.O.

Out in Omaha Miss Carol Wirts is maintained from the same fund as "Chief Friend" at Friendship House. The work of this all-year social service project of the Diocese of Nebraska was described on this page in the July issue.

In the field of social institutions Mrs. Nan L. Whitehead is serving as superintendent of the Cathedral House for Children, Laramie, Wyoming, and Miss Hilda Van Deerlin as superintendent of St. Mary's Home, Honolulu.

The National Council was set up by the General Convention of 1919, which met in Detroit. From the United Thank Offering of that year \$5,000 was devoted to the erection of San Juan Episcopal Mission Hospital at Farmington, New Mexico. Though only a small institution every one of its sixteen beds is usually occupied by a Navajo Indian needing more intensive care than its dispensary can provide. The superintendent, Miss Thelma K. Kelm, and her assistant, Miss Jane A. Turnbull, are both maintained by the United Thank Offering.

Thus through the United Thank Offering does the Woman's Auxiliary assist the National Council in one of its three major tasks, "the unification, development, and prosecution of the social work of the Church."

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

A DISCRIMINATING choir boy held me up in the vesting room of the church where I recently filled an engagement. He was apparently interested in my credentials. He asked me where "my parish" was located. When I replied that I had no parish, he promptly came back at me, "Oh, then you are a missionary!" When I told him that neither was I a missionary, he was pretty much puzzled. The rector called us to attention for the choir prayer and the choir boy continued to watch me but I could not tell whether the expression on his face registered perplexity or distrust. He had cast his spell on me, however, and when I got into the pulpit I found myself explaining field work to the congregation in terms of a group of clergymen who were neither "rectors" nor "missionaries" but really something of both; who coöperated with the "rectors" in securing the money needed to support missionary work, and who coöperated with the "missionaries" in getting the story of their work before the people in the parishes.

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THE CHURCH at home corresponds to the S.O.S. or the "Services of Supply" which forward to those at the front all that they need of men and equipment. The chief duties of the Church at home are to educate, recruit, and finance.

Education is easily the foremost task, for if education is effective, recruiting and financing almost take care of themselves.

The lack of interest and support is due far more to the general ignorance of missions and what they stand for than to deliberate and well-considered opposition. Publicity, therefore, in its broadest and best meaning, is a vital matter. Periodicals, pamphlets, books, moving pictures, exhibits, sermons, and conferences are necessary to keep before the Church public both the achievements and the opportunities of the enterprise which is ultimately theirs.

The parish, from one point of view, is the whole Church in miniature, with the same tasks of educating, recruiting, and financing. Every parish in the missionary Church of a missionary God must be a missionary parish.

A missionary parish is not one that merely pays its apportionments. Opportunities may include tackling the industrial problem, promoting week-day religious education; aiding social or political reform, engaging seriously in the work of personal evangelism; winning the unchurched and indifferent, and bringing aid and friendship to the immigrant. It also includes developing the life of worship and prayer or redeeming a rural district—in fact, any enterprise where a need calls aloud to be fulfilled or a challenge to Christianity is yet unaccepted. . . .

If we think of Him as a long ago teacher whom we happen to prefer to other teachers, and whose words we first admire and then ignore, we are certain to be lukewarm in His service. But if with all our sins and imperfections we have chosen Him as our Master and have known Him as our Saviour then we can think of ourselves and of mankind and its destiny only in His terms, and so, inevitably and eagerly, we accept His purpose as ours. . .

The Christian motive—it is simple: *Christ is our motive and Christ is our end.—From a summer conference examination paper on The Church's Program submitted for N.A.L.A. credit.*

✓ ✓ ✓

THE LOCAL aims selected for a parish program should be complementary to the aims of the diocese and the Church as a whole. The local program need not and should not prevent the parish from fulfilling its responsibility for the extension of the Kingdom. Within the scope of the parish program there should be incentive and opportunity for each parishioner to comply with the Great Commission and engage in the practice of Christian stewardship.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

THE DEMAND FOR Partly Printed Parish Papers completely exhausted the September edition, and a number of orders could not be filled. The moral is—order early, and make them standing orders, so the papers can always be sent in plenty of time for the local printing or mimeographing.

The fact that so many of the clergy are adopting the Partly Printed Paper for their promotional activities this fall is a clear indication that they are determined that their parishes shall go forward, and that publicity can help the advance.

The Living Church in a recent editorial pointed out that every member of the Church is in charge of Church publicity:

We are all in charge of publicity for the Church. If no one appoints us, we appoint ourselves. We all talk about the Church and about the clergy and the people of it. More serious still, we give out silent news of the Church by our actions. We may harm our dioceses and parishes by what we say; we may even harm the general Church. But we hurt the Church in its essential life by what we do, and even more, by what we are, if that be malicious or irresponsible. Happily, we help if what we do and what we are, be, in its daily endeavor, right and true. We cannot avoid being "publicity people." So let us all try hard to be good ones; in thought, word, and deed.

FALL PLANS in every parish should include attention to the subject of publicity. Too often it is an afterthought. The parish program is incomplete unless it provides for a continuous effort to use the printed word, the radio, the motion picture, and all the other means of spreading the Church's message to its own people, and to the unchurched world. The Department is eager to advise and help those wise parish leaders who are thinking now of what needs to be done this fall.

A NEW MIMEOGRAPHED paper for the isolated is published by the Department of Church Extension of the Diocese of Colorado. Good material, attractively presented, and a particularly good mimeographing job, too.

THE VIEWPOINT of the secular newspaper can be of value in working out plans for Church publicity. *The Tribune*, of Oakland, California, has issued some of the finest Church editions ever seen in this country. The Advertising Manager of this paper is insistent in urging the use of better Church copy. He says:

We have gotten past the point where we seek for larger space, but we urgently desire to fill that space with better material. It really isn't our job—it is the space buyer's—but we are constantly on the hunt for anything that will be helpful to him.

MANY OF THE diocesan and parochial committees or departments of publicity need reorganization. The argument that publicity cannot be afforded is no longer valid—if it ever was. Certainly now, when the Church is determined to move forward, publicity must be put to work—not here and there, but universally—to help that onward march which has begun, and which must continue. Bishops, clergy, lay leaders can consider this suggestion with profit—and the Department of Publicity stands ready to help.

THE MANY PARISHES which ask where they may obtain motion picture films suitable for parish house showing may find attractive titles in the lists of the Institutional Cinema Service, Inc., 130 West Forty-sixth Street, New York City. This concern operates film libraries, offering 16mm and 35mm pictures, most of them silent, but a few excellent titles with sound.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Some Suggestions for Promoting the U.T.O.

Mrs. Henry Dodge as U.T.O. Custodian for many years in the Parish of St. James the Less in Scarsdale, New York, was eminently successful in bringing this offering of all the women of the Church to the interested attention of the women in that parish. In the accompanying article she sets down for the guidance of new U.T.O. custodians the principles which contributed so largely to her success. Not only will these simple direct suggestions be helpful to new custodians, but older custodians will find in them many hints for making the United Thank Offering a vital part in the life of all Churchwomen.

1 1 1

BEFORE TAKING the office of custodian (or treasurer) of the United Thank Offering be sure that you realize the great responsibility and privilege that is yours. You should be earnest, devotional, enthusiastic, persistent, tactful, and deeply interested in the Church's Mission.

Equip yourself with all leaflets, prayer cards, and other literature about the United Thank Offering and, above all, with a subscription to **THE SPIRIT OF MISSIONS**. You should be informed about every phase of the Church's work at home and abroad. Obtain a complete list of women and their addresses from the parish register. Your aim is to place a box in the hands of every girl and woman in the parish. Organize a committee, as large as you can make it, of in-

formed, interested women to help you visit each woman on your list. Explain, at your visit, just what the United Thank Offering is and does, ask each woman to take a box, and tell her the date of the next semiannual presentation service and Corporate Communion. Ask her to bring or send her offering in an envelope marked with her name at that time. (Assure her that the amount she gives is her affair, and is counted with the whole, but that her name must be known so that those whose names do not appear can be followed up.) Keep a card index with remarks upon it of the result of each visit. This will help you, when the cards are returned and filed, to check up on those from whom no offering is received at the time of the service. The record also will guide you in future visits.

Ask your president to let you have a special United Thank Offering program twice a year, at the time of your regular Woman's Auxiliary meeting, with either a play, a question box, or an address from a field worker as its feature. Arrange your presentation service to be as

glorious as you can make it. Have announcements of it in every parish publication, in the local newspaper, from the pulpit on two successive Sundays in advance, and talk about it to every woman you see. Have a large thermometer made showing the growth of the offering since it started in 1889 and hang it at the entrance to the church and parish house. Have a very large replica of the

U.T.O. Publications

- Poster—*Are You Giving?* (see page 438) 10 cents
- United Thank Offering Treasurers* (W.A. 33) 3 cents—\$2 a 100
- The Woman's Auxiliary in the Life of the Church* (W.A. 49) 10 cents
- A Record and A Hope* (W.A. 106) 3 cents—\$2 a 100
- United Thank Offering Box* (W.A. 108)
- Prayer Card* (W.A. 121) 1 cent—60 cents a 100
- A Meditation on the United Thank Offering* (W.A. 126) 2 cents—\$1.50 a 100
- Promoting the United Thank Offering in the Parish* (W.A. 129) 2 cents—\$1.50 a 100
- The United Thank Offering in Action* (W.A. 130) 3 cents—\$2 a 100
- Forty-five Years of the United Thank Offering* (W.A. 136) 3 cents—\$2 a 100

blue box made with a slit in the top for bulky envelopes, and, on the day of the service, stand beside the box at the church door ready to receive the envelopes as the women enter as well as to answer questions and distribute literature after the service.

Have a Missionary Bishop, or an outstanding enthusiastic clergyman, deliver a sermon on the United Thank Offering and have a vested choir, if possible, to lead the singing of familiar missionary hymns. At the time of the presentation of the alms, take your big blue box, placed on an alms basin, up the aisle, while the choir sings, Holy offerings, rich and rare, the third verse of which is sung as the choir turns to the altar and

the offering is received by the rector.

After your service, have your committee help you count the offering. Then do the follow-up work. Do not leave a stone unturned to get in touch with those whose offering has not been received. By their acceptance of the blue box, these women have signified their wish to make an offering and it is their privilege to be given every chance to do so. A telephone call, a postal, a friendly visit will all serve as reminders, but your tactful persistence and, above all, your unceasing prayers will be needed to the utmost, for it is your duty to get out the whole offering and not to rest until this is accomplished.

—MRS. HENRY DODGE.

A Quiet Day for Prayer, November 11

Suggestions for Its Observance in Parishes

1. Consult your rector for permission to use the church, and ask him if he will be kind enough to give notice of the Quiet Day on the two Sundays preceding November 11.

2. Appoint a committee to take charge of the day. In smaller parishes perhaps one person may be able to do it.

3. Get names of all who are members or who attend the church, including the sick and isolated, and arrange to have them visited and invited to take part. Those who cannot come to the church can be given the leaflet to use at home on the day. Those who are very busy might be brought to the church in motor cars loaned for the purpose.

4. Make a time schedule dividing the day into fifteen-minute periods and ask those who intend to take part to put their initial in the blank spaces when they think that they can get to the church most conveniently. Any number of persons can sign up for the same period. If they are prevented from getting to the church at the time they have marked, they can change to another time. Any number can be in the church at the same time.

5. Write your diocesan headquarters for the number of intercession leaflets you will need for your parish. Put them in the nave of the church on the morning of November 11. It is better not to distribute them beforehand except to the shut-ins and isolated.

Everyone may take them home when they leave the church.

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